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THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., LITT.D

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Berkeley, Calif.

A REVIEW OF RELIGIOUS LIFE AND THOUGHT

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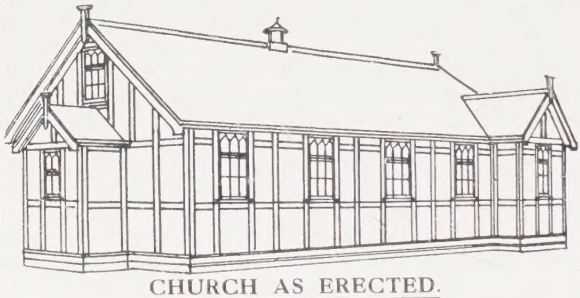

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The Congregational Quarterly

EDITORIAL.

AT no time in the past have the Free Churches emphasized "the Social Gospel" as they do to-day: in sermons and addresses, study circles and conferences, the social implications of Christianity are constantly being stressed. And yet is it not true to say that at no time during the last hundred years have Free Churchmen played so small a part in civic life? The Congregational Mayor, Alderman, or Councillor is now so rare as to be an object of remark. It would be informing if we could compare this state of things with past days. We gather from those who knew the Free Churches well a generation or two ago that local government was then often in the hands of Nonconformists, and as likely as not the Congregational preacher would have in his congregation the Mayor and many Councillors, especially if the complexion of the Council happened to be Liberal. At that time preaching was "evangelical": its aim was to save the individual soul: it largely ignored social problems, aiming at making a new world by transforming individuals. Maybe the explanation of this change is to be found in the revolution that has taken place in our political life; but it is a striking paradox that when preaching was almost entirely directed to the individual and was in large measure "other-worldly" the Free Churches sent men into public life in large numbers: now, when we constantly proclaim the social message of Christianity, a Free Church candidate for municipal honours—and responsibilities—is a *rara avis*.

* * *

INDIA has recently furnished two striking examples of the vagaries of the public mind. Some months ago two books on India—Dr. E. Stanley Jones's *The Christ of the Indian Road* and Canon W. E. Holland's *The Indian Outlook*—were published about the same time. There was no comparison at all between the two from the point of view of knowledge of India and of the task of the Church in India: Canon Holland's was wide in its outlook, thorough in its analysis, tolerant in its attitude, and accurate in the impression it gave to the readers. Dr. Jones's, while written with zeal and enthusiasm, was a book of high lights and bright colours, which painted a picture all Christians would like to think was a portrait, but which those who know India well do not accept as correctly representing the general condition of things

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in India to-day. *The Christ of the Indian Road* has been a best seller, running into edition after edition : *The Indian Outlook*, with its subdued, sober, statesmanlike way of describing the situation, has not yet, we think, been re-printed. People apparently prefer what they like to what is prosaic and accurate. Christians naturally rejoice to hear all that Dr. Jones has to say about the response of Indians to Christ when He is lifted up, but there is so much that his book leaves out, and it would be the most tragic of mistakes to assume that it conveys the whole story and that Christianity is on its way to a speedy conquest of the great Empire.

Two other books published subsequently, and almost simultaneously, are Miss Mayo's *Mother India* and Miss Christlieb's *An Uphill Road in India*. The first one was written by a lady who had spent several months in India, the second by a missionary who had spent many years. Both are full of interest, but, if there is anything to choose between them from the point of view of style and vividness of narrative, Miss Christlieb's certainly comes first. But again the book with the high lights and the cinema atmosphere gets the publicity and the sale.

There is abundant food for thought in these contrasts, which can be paralleled in other spheres of life and literature.

* * *

One of the greatest difficulties of organized Christianity to-day is that of getting outsiders who know nothing at all of the life and work of the churches—of their worship or of their manifold activities for social betterment—to realize what the Church is really like. Frequently we hear and read criticisms of the Church which show that the critics have not the slightest personal knowledge of the subject on which they speak. We are still told that the churches are "other-worldly," that their worship is utterly unconcerned with every-day life and its difficulties, that ministers toady the rich, are always on the side of the conservative and comfortable, and do not preach the things they believe. The working-man in his club, the don or undergraduate in his common-room, and the journalist on Fleet Street, often see in Christians and in Christian ministers narrow-minded, hide-bound creatures, who cling to an obsolescent institution because it provides them with a means of livelihood. It is only on rare occasions when they come into contact with a living church and a vital ministry that they realize that the educated Christian is the most tolerant, active, and public-spirited member of the community. Speaking with some knowledge of the academic, commercial, and journalistic worlds, we have no hesitation in saying that for breadth of outlook, zeal for social service, and mental and administrative capacity, there is no class in this country to equal the educated clergy and ministry. Many people need the kind of awakening that came to Walter Savage Landor on reading Dr. Robert Vaughan's address of welcome to Kossuth when the Hungarian patriot was received in Manchester. He pictures the Czar

Nicholas being very much alarmed lest Dr. Vaughan's speech should induce Lord Palmerston to interfere, and then goes on : " Sometimes a red-hot word, falling upon soft tinder and smouldering there awhile, is blown beyond, and sets towns and palaces on fire. Unaccustomed as I am to be moved or concerned by the dull thumps of honourable gentlemen in the English Parliament, and very accustomed to be amused by the sophisms and trickeries, evolutions and revolutions, giant antics and plianter oaths of the French tribune, I perused with astonishment the vigorous oration of this Dr. Vaughan. *I did not imagine that any Englishman now living could exert such a force of eloquence.* Who could have believed that English clergymen are so (what is called) liberal ! "

* * *

WHILE this is true there is a reverse side to the picture. One of the greatest dangers of the ministry is to be found in its lack of touch with life in the raw. Ministers sometimes forget that they see only a small proportion of the people in the neighbourhood in which they live—and that they do not see even their own folk on their normal, ordinary behaviour. Every minister, and especially those inclined to be bookish, should frequently mix with men in the mass—a football crowd can teach a recluse, or a man who thinks the world is composed of folk like his Sunday morning congregation, a good deal in an hour-and-a-half. And if this is true of the minister it is even more true of those who live the cloistered and academic life of the professor—who are in danger of never seeing life at first-hand, but only at one or two removes. The fact that some professors, and some ministers, have not been addressed by an ordinary man in his ordinary speech for a decade, that a "flapper" has never talked to them as she talks to her friends about life and sex, religion and the ministry, is sufficient explanation why so many religious conferences are not a scrap of good, and leave the world entirely cold. Lausanne was a fine example of Christian tolerance and goodwill, but it would be a great mistake to imagine that Lausanne is the world ; the English delegates would be wise to secure a necessary corrective by a visit to a greyhound racing course. Every man called to the ministry, that is to say, must contrive somehow to see life *naked*—with all its paganism and poverty, its luxury and lust : only so can he realise what his Gospel has to do and how to bring it to bear.

* * *

WE have been asked to comment on the present discussions in the Anglican Church. We feel, however, that there is little that can be usefully said at this point. On the Prayer Book Dr. Carnegie Simpson has accurately represented the views of most Free Churchmen, and all we can do is to let the humiliating position in which the Anglican Church finds herself drive home the benefits that would come to her if liberated from State control. We are glad to see signs that even

Anglicans of the old type realize the indignity and impropriety of having their form of worship controlled by Parliament. Prayer Book Revision and the Barnes controversy suggest that Disestablishment is not such a remote contingency as many have imagined.

Bishop Barnes needs no defence in these pages. He has not said anything half so strong about the views of Anglo-Catholics as Anglo-Catholics have said about Protestants and Evangelicals—the moderation, fairness, and charity of the *Church Times* is known to us all—and he has done good service in making us all think out our doctrine of the Sacraments.

* * *

AMID all the ecclesiastical controversy is there not a danger that the Church of Christ should overlook some immediate and obvious tasks? No feature of the life of the nation to-day is more disturbing than the extent of juvenile unemployment. On all sides there is ample evidence of the deterioration of moral character resulting from unemployment, and it is even more marked in adolescents than in adults. It is the Church's shame that she has done so little in this matter. If the churches, instead of talking about union, had united to say to the Government that the Fisher Act should be enforced, or the situation met in some way by providing either education or employment for young persons, they would not merely have done their duty, but they would have offered a striking object-lesson to the world. Anglicans talk about reservation and Congregationalists about superannuation while hundreds of adolescents are being ruined every month; many of them could have been saved if the churches, with one voice, had told the Government that money must be found at all costs. Can we expect the masses to return to the churches if we are always pre-occupied with our own interests? If we are always crying "Church Extension! Church Extension!" and never say a word about slums and housing, we shall find that when we have built our churches the people will not visit them; they will have made up their minds, if they have not done so already, that true Christianity is to be found elsewhere.

* * *

MR. J. C. MEGGITT, the Chairman of the Congregational Union of England and Wales, recently emphasized the need for increased attention to the Temperance work of the churches. His appeal was very timely, for there is a tendency, possibly because the evil effects of drink are not so blatant as they were a generation ago, to think the battle for sobriety has been won. Far too often temperance advocacy in the churches falls to the lot of a few enthusiasts, some of whom fail to temper zeal with discretion and do harm by their fanaticism. The average Christian, however, certainly needs to be reminded of the tremendous evil still wrought by indulgence in intoxicants. The figures supplied annually by Mr. G. B. Wilson are altogether too huge for the ordinary individual to grasp their significance, but a recent

vestigation in Bermondsey by Dr. Alfred Salter puts the matter a scale which is more comprehensible. Taking advantage of position as a member of the Borough Council's Assessment Com-tee, he has been able to gather facts which he sets forth in the *itish Journal of Inebriety*. In Bermondsey there is one public house every 120 families. In these public houses £1,335,000 is taken nually, that is to say, in the public houses (not including clubs) 4s. is spent *per capita per annum*, or 16s.—20s. each family weekly e average wage received by each adult male is slightly under £3 a k). Comparing these figures with some compiled twenty years , Dr. Salter concludes that Bermondsey people are spending on drink uch as, if not more, than they did in 1905. Even more striking, ever, are these comparisons :

	£
Total sales of alcoholic drink	1,335,000
Total sales of bread	230,000
Total sales of milk	182,000
Total domestic rents and rates	742,000

Bermondsey thus spends more on drink than on bread, milk, rates rent all put together and " nearly five times as much beer as milk runk, though of the Bermondsey population 38,741 are young dren."

* * *

MMENTS on the Congregational Union's experiment in arranging that addresses at the Autumn Assembly should focus on a specific ject—" The Christian Realisation of God "—have reached us from ny quarters. The majority of the comments have been favourable it seems to be felt generally that the autumn programme should ow the same lines. It would be wise, however, for the speakers to t beforehand, in order to accommodate their addresses to each er and secure unity of aim and effectiveness of presentation. Some he Newcastle addresses are said to have been very good *per se*, to have lacked relation to, and integration with, the main theme. revious co-operation can be secured it may be that meetings of the sembly will not merely stimulate our own churches, but will make a nite contribution to the religious life and thought of the country.

* * *

E experiences that have been brought to our notice lead us to warn ld-be authors of " sharks " that infest the coast of the respectable ld of publishing. While the vast majority of publishers are too erned with the value of their reputation to deal other than honour-ly with authors—new and old—there is a minority who make it r business to exploit the tyro. Generally speaking, the reputable lisher does not find it necessary to advertise for manuscripts, nor he accept those which will neither find a sale nor add credit to his

list. The " shark " accepts everything—if the author will meet the cost of production. The book—often a volume of poems—is produced very badly, and once the author has paid the cheque the " publisher " has no more interest in the sale and does nothing to stimulate it. An edition of 1,000 may be produced, fifty copies being sent out for review, and ten being sold, but the " publisher " does not worry—his money is safe.

* * *

To all readers who have supported us so well during the last five years we tender our thanks. We are anxious that our circulation should reach its peak during 1928. If readers will send the names and addresses of likely subscribers we should be glad to see that a specimen copy is sent to them. This quarter we have the privilege of introducing the Rev. Carl S. Patton, Ph.D., D.D., our new American representative—Dr. J. Edgar Park, whose articles have been greatly appreciated, having resigned on his acceptance of the Presidency of the Wheaton College, Norton. Dr. Patton, who has had a wide experience of Congregational life in the United States and is one of the best known and most respected men in the Congregational ministry, is now Professor of Preaching and Church Work in the Chicago Theological Seminary.

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* * *

A READER sends for our delectation and guidance these extracts from the editorial columns of the *Congregational Magazine* a century ago :

> " We are obliged to W.H. for his well-intended ' Soliloquy ' ; but as it ' lays no claim to poetic talent ' we must decline to insert it, as certainly it goes far to confirm his own statement that poetry is a path he ' has never trod before,' and which we strongly suspect he was never destined to tread."
>
> " Our friends who have addressed us upon subjects not immediately connected with the interests of this work, or the denomination which it presumes to represent, will pardon us for not replying to their letters ; but our editorial and professional duties leave us no leisure to cultivate private friendships, or even to exercise that Christian courtesy which in other circumstances we should cheerfully and promptly display."

His letter wickedly concludes : " Praying for maintenance of Christian courtesy even amid editorial and professional duties." The only appropriate reply we can make is to give our correspondent and the rest of our readers an extra sixteen pages in this issue as a Christmas present.

GOD AND NATURE.

I. NATURE'S CRUELTY AND THE GOODNESS OF GOD

" For nature is one with rapine, a harm no preacher can heal ;
" The Mayfly is torn by the swallow, the sparrow spear'd by the shrike,
" And the whole little wood where I sit is a world of plunder and prey."
Tennyson, *Maud*, IV, iv.

At one time or another most sensitive minds are pained by the seeming cruelty of Nature. Though Nature, on a bright morning in spring, wears a smiling face and the glory, wonder, and beauty of re-awakening life are manifest on every hand, the fact remains that there is another side of the picture, and that other side is stained with blood.

I have spent the last week in a cottage overlooking one of the most rugged parts of the Yorkshire coast. Only this very morning, as I stood before the tiny window and looked towards the cliffs, I witnessed a spectacle which had very forceful bearing upon my present theme.

There, winging its way out to sea, was a beautiful gull, its grey and white plumage shining like silver in the early morning sunshine. But beauty has no sure protection in this world, be it the beauty of bird or of woman. Scarcely had the gull left the headland than, like a bolt from the blue, swooped another bird, with sickle-shaped wings, hooked beak, and dreadful talons. The gull uttered a squawk of terror and swerved in its flight. It turned, twisted, dodged, rose and fell. Once, it nearly reached the sea, but the peregrine falcon—for such was the pursuer—headed it off and the fugitive made for the shore. All to no purpose ! The falcon delivered one blow with its armed foot, and a cloud of feathers rose in the cold, clear air. Then the gull's lifeless body fell headlong to the golden sand. The peregrine ascended, spiralling to the point of invisibility, and then descended, with a mighty rushing of the air through its great wings, to feast upon its quarry at leisure.

I left the cottage and went down to the beach. By exercising great caution I was able to watch the falcon at its feast. My field-glasses brought it within close range in all its savage beauty. What a magnificent bird of prey ! I saw its full, flashing eyes, its handsome coloration. How grim was the aspect of its face, accentuated by the dark, moustachio-like markings on the cheeks ! How exquisitely chiselled the wings—those space-annihilating pinions which carry their possessor through the air at a speed of more than a mile a minute when the occasion requires ! And I saw also the huge, needle-pointed, talons, though one foot was almost buried from sight in the victim's blood-soaked plumage. With what keen relish did the victor devour the vanquished ! Triumphant, relentless Life making a sanguinary feast of unresisting Death. It was not a pleasant sight ; but it was

provocative of a train of thought that has taxed mankind's ingenuity throughout many generations. A scene, this, that has been enacted times without number since long before our human species appeared on this enigmatical planet, Earth, and such as is likely to continue to be enacted long after our race has passed into the limbo of extinction.

Yes, no one can deny that the strong prey upon the weak, the weak victimize the weaker, and the weaker take toll of the weakest. And the weakest, driven by the lash of necessity, resort to strategy, subtlety and parasitism, in order that they may hold their own in a world that bristles with hostility.

By way of illustration, let us consider the lion, the gnu, and a certain parasitic organism. Leo preys on many different kinds of beasts, and amongst his victims is the gnu, a vegetarian. The gnu, feeding on grass and such succulent herbs as the sun-baked earth affords, destroys in the process various minute creatures—marvels of lowly life. And, even in the very act of feeding, it may happen to take into its system a deadly enemy—a certain liver-fluke. A diminutive organism, this fluke, in its early stages, else it would never find sanctuary in the gnu's stomach ; but soon it becomes a most dangerous parasite. So, if a gnu escapes death at the sledge-hammer paws and the rending teeth of the lion, it may suffer a lingering death on account of the insidious ravages of an internal parasite.

Look where we may we find living creatures adapted in almost endlessly diversified ways for the performance of predatory or cunning acts, or for both combined. Some attack their victims by sudden onslaught, and so overwhelming is their charge that the victim is slain outright, or is fatally wounded before resistance or escape is possible. Take the sword-fish with its dreadful weapon, which, with one terrific thrust, pierces the bodies of other fishes. Or the grampus, which, by repeated attacks, so weakens its prey—often a huge whale—that the latter perishes through loss of blood. Then, there are the members of the cat tribe and their allies—ranging from the tiger and the lion to the civets and genets—all bloodthirsty, all fearfully and wonderfully equipped with a veritable armoury of claws and teeth, controlled by muscles like finely-tempered steel, and possessed of almost unbelievable stealth.

Little cause for wonder that Blake exclaimed :

> Tiger, tiger, burning bright
> In the forests of the night,
> What immortal hand or eye
> Could frame thy fearful symmetry ?

Or that he concludes his poem with the question :

> Did He that made the lamb make thee ?

Then there are the weasels, a family whose heraldic badge ought to consist of two cruel incisors and a blood-stained underjaw. Most

f the weasels slay far more victims than the satisfaction of hunger equires. They kill for killing's sake. A polecat will slay the entire ccupants of a poultry house—turkeys and geese included—in a single ight, and I have known a party of stoats, only four in all, destroy over hundred song-birds between midnight and the dawn of a summer's ay.

Amongst the birds the carnivorous and insectivorous habit is xtensive. Golden eagles, though usually showing preference for nimals already dead, are recorded to have attacked even stags and olves, and, not seldom, to have come off victorious. The condor will ash at the mountain goat, and, despite that animal's great horns and re-footedness, as often as otherwise the issue is that the grisly vulture as another bruised and bleeding corpse on which to glut itself.

The insect world is full of relentless warfare, and the modes in hich the creeping, flying, and burrowing legions fulfil the predatory ge would require many volumes in the telling. Take one instance mongst many thousands. The great brown water-beetle (*Dytiscus arginalis*) met with in most English ponds, attaches itself to the oft, unprotected body of newt or tadpole, and there clings, until its harp mandibles have wrought their deadly havoc, even though the apless victim writhes in torment and strives its utmost to throw the nemy off, till, at the long last, utter exhaustion opens the gates of indly oblivion.

Amongst organisms less highly evolved than insects, rapine is ndeed the law of life to an extent that probably exceeds that which btains in the higher orders. Nor is the plant world exempt. The retty little sundew is a death-trap to unsuspecting flies, and it is by o means alone amongst plants in that it takes toll, in a very barbarous ashion, of the insect tribes.

Then, lest the picture seem incomplete, glance at the record of the ocks. Palæntological research has revealed the fact that in ages ong past there existed huge and fearsome beasts that must have made fe a very precarious business for animals less lavishly equipped with eapons of destruction and defence. Even mountain-piles of flesh nd sinew, such as Stegosaur and Brontosaurus, succumbed before he furious assaults of the Dryptosaurs, the horned Triceratops, and ther fearsome Dragons of the Prime.

Nor is death invariably inflicted instantaneously, or, for that matter, as speedily as it might be were Nature what we term " humane." Naturalists have told us of certain monkeys living in the Amazonian orests which will capture small birds out of sheer wantonness and will pluck them alive ! I myself have seen a chacma baboon catch a igeon, denude it of its feathers and then let it go, only to recapture he poor, unsightly creature and pull out its legs. Neither dare the keeper interfere, for the tormentor was appallingly powerful, and when roused its ferocity was commensurate with its strength. The

outcome was that the pigeon was wholly dismembered. Not legs alone, but wings and head were pulled off. Decapitation, which, of course, ended the body's agony, came last.

Beyond doubt, Nature, in many of her aspects, is cruel—outrageously and abominably cruel. Only a person blinded by presuppositions, or afraid to face the facts, would deny the truth of this assertion. I am well aware that some Christian apologists, influenced more by the desire to vindicate the ways of God to man than by the ideal of simple allegiance to truth, have endeavoured to palliate Nature's cruelty by the suggestions that raptorial animals slay their victims quickly; that death comes suddenly and, usually, quite unexpectedly; and that animals cannot add to their own torment by comparing the happy, care-free past with the distressful present! Not one of these suppositions can be verified. They have their origin in the ingenious imagination of well-meaning theologians. I am no anti-theologian; but good it is to see divines engaging in open and unbiased discussion instead of dealing in foregone conclusions.

Possibly, the degree in which the "lower" animals experience pain is relative; but that, in proportion to its size, a beetle, half-squashed beneath a careless foot, suffers just as acutely as does a man whose body is crushed beneath the wheels of a lorry, is likely, to say the least. Admittedly, a wasp, after having its abdomen removed, will continue to imbibe syrup just as readily as if nothing untoward had taken place; but, on the other hand, a wasp impaled on a pin writhes convulsively.

Perhaps I ought to add that I am not in the habit of impaling wasps on pins, or of indulging in any other forms of refined cruelty perpetrated in the name of Science. I have, however, witnessed many ghastly and nauseating incidents, amongst both human beings and "lower" animals. I have seen men's bodies that were torn open with bayonets, huge snakes engulfing their horror-stricken prey, a wolf kill a sheep—scenes of carnage without number. I prefer to speak of that which has come within the range of my own observation.

Now, if anyone imagines that a "lower" animal, in the clutches of its captor, experiences only a very modified degree of suffering, let that deluded mortal notice what really happens when the family cat seizes a sparrow. Let him listen (if he can endure it!) to the prolonged succession of plaintive cries, watch the frantic efforts to escape, and the fiendish delight the gentle feline obviously takes in granting the unfortunate creature a few seconds' liberty only to pounce on it anew! I have known a cat to "play" with a sparrow for fully ten minutes before killing it. The actual process of devouring the poor mutilated little body occupied exactly four and a half minutes. Do cats catch birds mainly because they are hungry?

When we have surveyed as much as lies within our range of the domain of Nature, have gazed in horrified amazement at the awful

realities of rapine, cruelty, and bloodthirstiness, can we, as rational beings, continue to believe in the prime postulate of orthodox Christianity—a First Cause that is benevolent ?

To do so may seem difficult : to many people, it may *be* difficult : to some, perhaps, impossible. But we ought not to be misled by appearances, or allow first impressions to precipitate our conclusions. Let us grant that what we civilized humans describe as cruelty, even wanton cruelty, rapine, cunning, relentlessness, are, even to-day, deeply rooted in the fabric of existence. These things imply their antitheses—kindliness, unselfishness, humaneness, gentleness. Nature has many and varied aspects. She can be solicitous as well as savage. Reflect upon the courage of the wild mothers in defence of their young, the parental care manifested for the welfare of the new generation, the devotion of male and female shown amongst some of the higher mammals and certain of the birds.

Last, but not least important, there is the ever-increasing and extending altruism of humankind. Regarding humankind as the (at present) crowning glory of evolution, its highest achievement, we find that out of the mire of brutishness, the welter of blood and savagery, has been brought forth, though most gradually, that which is potentially Divine. Man may be closely akin to the apes ; but he is also " the tadpole of an archangel." And, more and more deeply and fully does he realize that the meaning of life—his life—is *love*, a loving-kindness, a tender, imaginative sympathy, a universal helpfulness and gentleness of spirit, that will transform those instincts and those influences which have their origin in his animal past into something beautiful, good, and God-revealing.

That man has so much as conceived the idea that universal goodwill is better than the code of the jungle, is proof positive that the First Cause is not malevolent. The ideals of spiritual progress, of moral excellence, must correspond with some Reality without, else they could find no sanction in the mentality of those who entertain them, unless we suggest that the greater portion of civilized mankind is insane —which is preposterous and absurd.

Even the dark and tragic things of life are not without their uses. Man is not perfected at birth, neither is it reasonable to suppose that Nature is yet perfected. *All being is in the making.* The very existence of the ideals of humaneness, with a corresponding revulsion against savagery and animalism (giving the latter term a wider connotation than is usually attributed to it) shows that from the seeming chaos, the cockpit of tortured animals, the universal battle-field, has been produced a nobler type. The whole creation has not groaned and travailed to no purpose.

Neither is it inconceivable that, in the course of further evolution, the baser, cruder, elements will pass entirely away. Let us not dispute the goodness of God because a cat tortures a bird, or a shrike spears a

butterfly, nor yet because there are mysteries in life that we cannot solve.

Tragedy, stress, agony of spirit and of body, sorrow and suffering—all have their places in the noblest of human lives. We need not marvel that the history of organic evolution is not a record of unalloyed pleasure and painless ease.

> The best of men
> That e'er wore earth about Him was a sufferer;
> A soft, meek, patient, humble, tranquil spirit.
> The first true gentleman that ever breathed.

After all, our human judgments upon the ways of God may be pathetically puerile. The Eternal Mind may be for ever unfathomable, and all talk of scheme and plan in vain. The Spirit that is Life proceeds with its multifarious and endlessly complex operations—the making and the disintegration of universes, the developing of successive types and their supersession—and the why and the wherefore of any appreciable portion of it all is beyond our comprehension.

C. W. Greatorex.

II

Who cannot remember being told in childhood that thunder is the voice of God upraised in anger? Even in these days of enlightenment and progress there are divers aboriginal tribes who construe such elemental outbursts on the part of the electrical forces of Nature as manifestations of wrath from whatever may be their respective conceptions of Olympus. A closely-allied illusion is that which regards God and Nature as identical—and this is by no means confined to the aboriginal: "God made the poor little flies" is an argument still largely employed to discourage the juvenile population from mischievously detaching the accessories of these ubiquitous insects.

May one submit, in all reverence, that God did nothing of the sort, that it was Nature who "made the poor little flies"—to put it bluntly, that the various denizens of our animal and vegetable kingdoms are no more the direct manufacture of the Creator of this terrestrial sphere than is a battleship the direct manufacture of the First Lord of the Admiralty? Incomprehensible though she may appear, mysterious as she undoubtedly is, no conscientious observer of that strange creative force that has been called Nature could seriously credit her with anything of the Divine in her composition. Rather should she be regarded, perhaps, as a kind of supernatural—to suffer such a flagrant contradiction in terms!—agent of the Almighty, endowed with partial omnipotence, not altogether exempt from fallibility, but invested with absolute authority to administer according to her discretion the estate committed to her guardianship by the Divine Master. But it is only

necessary to review certain conspicuous points of difference between God and Nature to realize at once that any attempt to regard the two as identical would almost savour of blasphemy!

For one thing, there is no *love* in Nature, and "God *is* love." On the other hand, the trend of all human experience points to the fact that Nature is hard, matter-of-fact, and relentless, never forgives and never forgets, pursues her appointed course to the bitter end, as utterly callous of the sufferings of her creatures as she is sublimely indifferent to the bare existence of such a thing as extenuating circumstance. Consistently pitiless, ruthlessly uncompromising, she would set the laws of cause and effect on a level with those of the Medes and Persians; mercilessly chastising the most trivial infringement of her statutes; visiting with a more than Mosaic severity of retribution the sins of the fathers upon the children unto the third and fourth generation—is it not a matter of common knowledge that a streak of black blood or a crooked nose, the love of gambling, wine or music, any moral or physical abnormality, in fact, may reappear unexpectedly miles down the line of posterity? The man who swallows a spoonful of arsenic, whether deliberately or accidentally—if he expect any mercy from his God will certainly get none from Nature: nothing but a hastily-administered antidote can provide any hope of escape from a calamitous conclusion.

All this may conform to the old Hebraic conception of justice, but it could hardly be described as a convincing demonstration of the Gospel of Love, nor yet of the Deity that stands for it! One of the primary constituents of Divinity is forgiveness—the hall-mark of Nature is an implacable determination to exact payment to the uttermost farthing.

Again, one is told that "with God there is no variableness neither shadow of turning." Her staunchest champion could scarcely say that of Nature. She is all variableness, and frequently her turnings cast such shadows that one is hard put to it to catch the sunshine between. The very essence of the Divine is infallibility—one of the inherent characteristics of Nature is her everlasting caprice. Would God ever have committed such a solecism as a five-legged lamb or a two-headed calf? A pagan Jove might have done it in his cups—but never that unchangeable Being which the Gospel of Love has proclaimed to the world. Could one honestly bring oneself to believe in the infallibility of a Godhead that could actually countenance such deplorable travesties upon the perfect models which He had originally inspected and passed for perpetuation?

Such, at any rate, appears to be the only possible conclusion. Certainly it seems to have the merit of common-sense—and incidentally clears the horizon for those who, their faith rooted in the Divine ordering of things terrestrial, yet find themselves at a loss how to reconcile therewith the fact that such anomalies as five-legged lambs or Siamese twins were ever permitted to come into being. And there

is no logical reason why it should in any way clash with the creed pronounced in *Genesis* to assume that the Divine Being, having once disentangled from chaos the firmament and its component astral bodies, should thereupon have appointed Nature to undertake the furnishing and equipment of the particular planet singled out for the reception of that greatest invention of all time—animal life. At the same time, it was only in accordance with the Divine sense of responsibility that He should have made a point of keeping in touch from day to day with the progress of His agent's operations. And it may be taken for granted that nothing would have been sanctioned of which it could not be reported that " He saw that it was good."

Having thus set His seal to the enterprise, the Divine director elected to retire from any further responsibility in the matter. Thenceforth Nature was to be left with a free hand to manage her new creation according to her lights, the myriad organisms that composed it to work out their own salvation—or damnation—as the case might be. This being so, it would be manifestly unfair to lay it to the Divine account if either one or the other should subsequently abuse the privileges so graciously conferred. Does one blame the potter if a scullion let fall a pitcher on the tiles ?

Rigidly has the Master kept His bond throughout the ensuing flight of ages. Nature was to have a free hand. And Nature has certainly had it. The history of the world can furnish but one isolated instance in which her Divine Employer saw fit to interfere—and that was the momentous occasion when, in sheer exasperation, He sent His Only Begotten Son, not so much tentatively to demand an account of her stewardship, as to expostulate with the utmost determination for the bare-faced prostitution of those powers which had been committed to her in the beginning. When God specially singled out the item which had been listed last of all in the great catalogue of creation and stooped to consecrate Nature's finished product with a spark of His own divinity, the human animal was by that deed automatically exalted to a plane that gave him power to act independently of natural instincts, power to treat with Nature, to wrestle with her, even at times to defy her with impunity.

It was this that marked the first rift in the lute of earthly harmony. The story of Eden shows how Nature jibbed at once, how she categorically rebelled against that divine act of consecration. She took a tremendous pride in her newly-fashioned creation, but she desired to keep the control of it in her own hands—the *entire* control. And how could this be possible if one of that creation were suddenly presented with a faculty which brought with it the ability to challenge her decisions, to oppose them, in many cases even to frustrate them ? It was not enough for her to retain the principal control—she wanted it *all*. She could not abide the thought that any member of her idolized family should presume to dispute her absolute authority. When God

reathed His spirit into man Nature saw the writing on the wall. he present triumphant climax of civilization shows how far that remonition of hers held substance.

Someone has said that "it all depends upon the point of view." egarding this question from Nature's point of view, it would be idle pretend that she has no claim upon the sympathies of any impartial itic. Judging by the standard of physical excellence—the *only* andard from her point of view—there can be no doubt whatever that r methods of government are infinitely superior to those ordained by an. Consider the audacious wisdom of such laws as "Natural lection" or "The Survival of the Fittest"; contemplate the sterous health, the magnificent physique, the comparative freedom m disease, which characterize every department where Nature has en suffered to retain that free hand—and one is perhaps more ready concede that the exaltation of the human animal to a higher plane st have constituted a crashing blow to her self-esteem. Small nder that the Mother-of-us-all has never ceased to writhe under it!

It is not as if Nature had ever been known to betray her trust. here, in the realms of Man, could be found anything to equal the rupulous conscientiousness with which she invariably takes immediate ps to atone for any transitory fall from grace? If forced to plead lity now and again to some involuntary indiscretion, stringent easures to prevent such indiscretion from going any further will follow a matter of course. In the case of the two-headed calf or five-legged mb, *e.g.*, this atonement takes the form of furnishing the creature th a constitution of such feeble calibre that but the vaguest chance sists of its reaching maturity—and consequently an entirely negligible k of the indiscretion being passed on to posterity. The workings this law are equally noticeable in the case of hybrids—to employ the rm commonly applied to those *mésalliances* among animals which are own to occur, though very rarely in the natural wild state, between o closely allied species. At the present moment there is a specimen peculiar interest in the London Zoological Gardens, which goes by e compound name of "liger." The parents of this handsome beast ere a lion and a tigress. Although of the male sex, it resembles a ness in general appearance, but on the legs and shoulders the tiger ripes are quite clearly defined.

To be strictly fair, Nature was not really to blame for this. Even the best regulated institutions occasions will arise when the force of cumstance is *plus fort que moi*. Nature left to herself is a very fferent proposition from Nature tampered with by man. At a conservative estimate the odds would be about a million to one against such a lpable *faux pas* being committed amongst wild animals at liberty in eir native jungle, but to enclose a lion and a tigress together in the me cage from their earliest infancy—as was done in this instance—ould so far reverse the situation that it would be almost a matter for

surprise if animal impulse did not once in a way contrive to outweigh the force of racial instinct.

At the same time, Nature takes a thing like this very seriously. She is quick to recognize that to suffer such a mistake to be passed on would be equivalent to jeopardizing that priceless purity of race which she has been at such pains to maintain from the beginning of creation. Drastic measures must be taken to nip it in the bud. There is but one means of accomplishing this end—the relentless withdrawal of that which has been the acknowledged birthright of all animal life since its original inception—the faculty of reproduction. With Spartan discipline the edict accordingly went forth—and total, or at the least partial, sterility is the portion of virtually all such hybrids. If mated with either of the pure parent species, this liger might conceivably produce healthy offspring, but such would represent the extreme limit of its capacity in that direction. In no circumstances whatsoever could a *pair* of such hybrids ever hope to experience the joys of parentage.

To pick up the main thread again—does not it become obvious to any serious thinker that the very fact of Nature's anxiety to make atonement is tantamount to a confession of guilt ? By the ordinary laws of sequence there can be no expiation where there has been no error. And error denotes fallibility—non-divinity, in other words. Nature, then, stands self-convicted. In admitting guilt she openly proclaims her fallibility. Does God ever have to undo anything ? Infallibility never needs to undo anything.

But there is a greater charge than this to lay to her account. Expiation implies repentance, and repentance pre-supposes the presence of some element at least of the accidental. So far as Nature was concerned, the liger was unquestionably an accident. But never by the wildest stretch of the imagination could it be claimed that there was any element of the accidental in that historic and epoch-marking manœuvre by which Nature contrived to compass the Fall of Man. There was nothing of the accidental about that. It was a deliberate crime—a crime for which, moreover, never once throughout the lapse of centuries has Nature shown the faintest inclination to make atonement ! It is not within the power of humanity to determine the precise length of time that her beautiful brand-new creation pursued its Elysian course before disaster supervened—it may have been a week, it may have been a hundred years—but there certainly exists every justification for believing that it might have been going on yet if only Nature had left man alone. The story of Eden records an act of deliberate mutiny on the part of Nature—and this of itself must definitely remove any claim that she might otherwise have entertained to challenge comparison with her Divine Master.

A deliberate crime—conceived and executed with a degree of cunning so diabolical as actually to give rise to the popular belief that

Satan was responsible for that catastrophical proceeding. In one sense, it certainly was Satan who achieved that masterpiece of devilry—but not the Satan of the old-fashioned conception, unless it be for nothing that the tendency gains ground nowadays to hold that the only real genuine "Devil" the world has ever known is the one that dwells within mankind! At any rate, the trend of logical reasoning seems to encourage the conceit that the so-called "Satan" of our forefathers is nothing more or less than the human nature within us, in constant collision with the Divine.

Unquestionably it was Nature who lured Adam and Eve to their fall—and such conclusion is in no way discounted by granting, in reference to such as would fain adhere implicitly to legendary detail, that she might in this case have operated through the medium of a serpent. It was Nature who compassed the fall of man. It was Nature who attempted to steal a march upon God. Jealous, probably—obviously there must have been some grounds for her having been invested by tradition with the feminine gender—furiously jealous that the human animal should have been the one singled out from among all others to receive the divine afflatus, to the utter disregard of such as might well be considered finer pieces of work. For the keenest champion of "the human form divine" cannot but grant that there are among the so-called "lower animals," both from the physical and artistic points of view, many that could well challenge the position of Man. Why should the human animal alone be deemed worthy of endowment with that most priceless possession, Reason? Why should this one alone have been honoured by elevation to a plane that automatically disposed all the rest of her vast and wonderful creation beneath his heel? Is it really so surprising that one's sympathies should for a moment go out to her? It might not be—if it were possible ever to succeed in effacing the vision of tragedy portrayed upon the reverse side of the picture!

Small wonder if God was angry with Nature! No case of mere negligence was here—as in the matter of a two-headed calf or five-legged lamb. It was a case of deliberate tampering—tampering with the one being into which He had breathed His divine spirit—of taking base advantage of a moment when the Divine side of that being, lulled for a time into a false sense of security by protracted immunity from temptation, and his powers of resistance consequently low, was naturally less on guard against a sudden *coup de main* on the part of the human nature which has ever formed the strongest element in his constitution. Nature had deliberately plotted the downfall of man out of sheer pique. Any jury would have given a verdict against her without the smallest hesitation. As a matter of fact, God could hardly have been true to Himself if He had not been angry. There is the sin against the flesh—and there is the sin against the Holy Ghost. This was no sin against the animal side of man, but against his soul—against the Divine in him,

in other words. The sin against the flesh may be condoned—but the unforgivable sin is the sin against the Holy Ghost. In striking at the divine streak in him Nature had deliberately sinned against the Holy Ghost.

So for once the God of Mercy became the God of Retribution. "Vengeance is mine, I will repay," said the Lord—and thereupon let loose the vials of His righteous wrath in a curse which at one fell stroke subverted all existing conditions, revolutionized accepted standards, converted paradise into a chaos of confusion worse confounded, and transformed the whole of Nature's cherished creation into one seething vortex of perpetual feuds and frictions. That was the moment when Nature forfeited irrevocably any claim she might ever have had to encroach upon the title of the Godhead.

H. W. Shepheard-Walwyn.

THE PREACHER'S MESSAGE:

HOW HE GETS HOLD OF IT AND HOW IT IS PASSED ON

THE race of popular preachers, to which most of us would like to belong, is roughly divisible into the successors of the prophets and of the sophists. The latter word has an evil sound in our ears, and yet in history the sophist was not necessarily a discreditable person. In the early Empire he was the popular moralist, the hero of halls and market places where people gathered. In the interest of his task he became the master of all the arts of rhetoric: he studied elocution—the burst of passion, the skilful pause, the sob. He dressed the part which he wished to play, appearing in immaculate attire or in tattered cloak, with hair long and shaggy. He was endlessly ingenious in his choice of texts, looking to Homer as his Bible, yet not confined to this, but ranging over wide fields and ready to discourse on baldness or gout or a flea—or anything. These sophists had their reward. Their reputation ran before them, and they were welcomed by crowds whose enthusiasm rose to frenzy. Of a London preacher Carlyle is reported to have said: "That man, if he had anything to say, would know how to say it"—but there's the rub. For in these men the professional dexterities were developed at the expense of the subject, since the unlikelier the theme the more triumphant the rhetorical achievement. The crowds dispersed saying, "What brilliance, what amazing ingenuity, what exquisite phrasing, how musical a voice!" rather than silently reflecting, "How great a truth, how wonderful a world!" The French scholar Constant Martha speaks of *cet art mensonger*, "this deceitful art, which allows men to go on talking when they have nothing more to say." That kind of thing is not obsolete: there are preachers of reputation who do not seem to know that there is anything great in the Gospel, and in their case the professional deftness is merely an added provocation.

> Their lean and flashy songs
> Grate on their scrannel pipes of wretched straw.
> The hungry sheep look up and are not fed.

In contrast with this the prophet is always engaged first with the subject. "He lives and has to live in daily communion with the inner fact of things. Hearsays cannot hide this from him, for it glares in upon his soul." If he curiously seeks for words, it is to match his sense of the greatness of God and the bitter need of men, and dexterities are left to themselves. To the Old Testament men the message generally came as if *ab extra*, as a thing given and neither learned nor earned; but however it came it passed into the prophet and became a part of his being. With quaint elaboration of detail Ezekiel describes this twofold process: "I looked, and behold a hand was stretched forth

to me, and a roll of a book was in it ; and one said—Eat this. So I opened my mouth, and he caused me to eat the book, and it was in my mouth as honey for sweetness. Then said he unto me, Go to the house of Israel, and speak to them with my words." A message had come, and passing into his life it became his own.

It is worth noticing that both prophets and apostles are refreshingly careless of mere novelty ; they borrow freely from each other and develop common themes, but they do insist upon this element of personal authentication. Paul frequently uses the phrase, " my gospel," but never to describe anything distinctively Pauline ; it always denotes for him a common belief with a personal signature. Of men in whom this was wanting Isaiah disdainfully says, " Their fear of me is a commandment of men which has been taught them " ; and Jeremiah more fiercely, " They steal my words every man from his neighbour. The prophets use their tongues, and say, He saith—" for their message belonged to the loquacious levels of their being and not to the depths. We who to-day are " put in trust with the Gospel " must in the same way let mind and nature work upon it ; we must digest it into the substance of our being and give it thus a new embodiment, for preaching is " truth through personality." In this appropriation something is bound to be left aside, since the revelation is vaster than our apprehensions of it. But something also is gained, if the truth now has found hands and feet, and has the energy of a life behind it.

But how is this, which has come to me, to be passed on ? How is it to be made intelligible, and covetable, and even magical, to other people ? Wordsworth says somewhere—

> I remember well
> That in life's everyday appearances
> I seemed about this time to gain clear sight
> Of a new world—a world too that was fit
> To be transmitted and to other eyes
> Made visible.

I am afraid we sometimes forget that a sermon is not a soliloquy or an exercise in clarifying our own ideas ; it is a communication ; and there is an irrelevance rising to the pitch of cynicism in some of our pulpit performances, for what are we trying " to get across " ? And yet in such a world as this the task is by no means plain. Samuel Butler tells of an Italian village on the slopes of the Alps where, in adjoining shrines, homage is paid to a white and to a black Madonna. Sardonically he offers this as an example of the diversity of men's apprehensions of the Divine : from ancient tradition or training or idiosyncrasy men who seem to look in one direction may see such different objects—one radiant and another sombre. Under such conditions how is it possible to get our message conveyed ?

In large measure the difficulty here is the familiar one of translation.

Of a translator it is required first that for himself he should understand and appreciate his author, and then that he should find such words as will enable other people to do the same; and hindrances arise at both these stages. A man may understand a fine thing so meagrely as to have nothing of consequence to report about it. Goethe in one place explodes against mathematicians as "a kind of Frenchmen. If you say anything to them, they translate it into their own language, and at once it becomes a different thing." That is to say, their apprehension is so dry and prosaic that a great part of the wonder escapes. And at the other stage—of transmission—a like danger confronts us, for we may employ such dull, unlighted words as can hardly by any possibility convey illumination. Heine ruefully remarks on some of his own poems in translation that they looked like "moonbeams wrapped in straw." The magic was obscured.

Take the first of these—the meagreness of our apprehension of the message. It has come to us as *the* Gospel—the Good News *par excellence.* By unbroken tradition, confirmed in every land and every generation, it has proved itself to be a casket of precious remedies, a means of health and hope and moral soundness and devoted service. Paul speaks of it as the power of God unto salvation, and there is no region in the world to-day in which that witness would not be renewed. But through peculiarity of temperament, or through defect of knowledge, or through excess of training in particular directions, some of you find little in it of this particular quality. It is interesting to you but for wholly other reasons; now are you content in preaching to register your own limitations and dubieties? The experts—which in this case means the simple souls who live near to God and the exulting converts in whom the power of evil has been broken—are all against you; they asseverate that you have not rightly understood the text you are translating. In loyalty to the truth itself is it not required of you to go back and revise your estimates, and thus come nearer to comprehending with all saints what length is, what breadth is, what height is, and what depth is, by knowing the love of Christ which passes knowledge? In the nature of the case it is never easy to do justice to the things of God. The classical example of this is found in the record of Isaiah's vision, for when he is reporting what he saw in the Temple he breaks away with the note, "the house was filled with smoke"; on these high levels it seems that obscuration keeps company with revelation. Just as he was beginning to see God he grew aware of how much he could not see; so if he had confined himself to what was clear he would have been unjust to the more amazing things which were there, though as yet he was not able to discern them. Dante says that in translation it is required to keep the beauty along with the sense; and if in dealing with the message of God you find in it only things useful but pedestrian, are you not bound in honour to suspect that you have not fully grasped the meaning of your text?

For the sake of definiteness let me take a recent example, associated with the name of one whom we hold in reverence—the late Dr. Estlin Carpenter, a supreme scholar and a true man of God. In his last book, *The Johannine Literature*, he suggests that many of the familiar affirmations in the Fourth Gospel—I am the Vine, the Bread from heaven, the Light of the world, and the like—need not be regarded as authentic sayings of Jesus : they are embodiments in the Evangelist's words of what he and others had found Jesus to be. Jesus did not need to say these things of Himself because He was them, and the phrases are so many translations into human speech of the impression which day by day He had made upon His friends. " They sprang," says Carpenter, " from a first hand contact with an unexampled force and quality of being." So far we need have no grave quarrel. But Dr. Carpenter proceeds to re-translate this apostolic translation into the forms of thought and the standards of value of to-day, singling out what to himself appeared as vital. " Within the robe of dogmatic glory woven around Christ's Person, the Sermon on the Mount secured a permanent place, ready to come forth with new power if that robe were withdrawn." That is to say, in Carpenter's judgment, the dogmatic glory is a transitory form of thought, whilst the enduring interest of Jesus is denoted by the Sermon on the Mount : the first might pass, but its passing would only expose the glory of the second. Now that is a personal translation, but is it adequate ? Is something vital not omitted ? As Goethe complained of mathematicians, " They translate what you say into their own language, and at once it becomes a different thing."

So real is the danger here that it would appear that some things cannot be translated without essential loss, and in this we have the example of Jesus to support us. In spite of John Weiss and others, I think it is demonstrable that Jesus was not an apocalyptist in any ordinary sense, and yet, to the bewilderment of modern scholars, He retained certain apocalyptic phrases. In the rest of His teaching He did an enormous amount of re-translating ; why at this point did He draw the line ? I fancy that this was due, in Dr. Manson's phrase, to " His sense of a deficit," of something as yet unrealized and still to be hoped for from God. He preferred to hold on to imperfect and half obsolete expressions, which at least hinted at and symbolized enduring realities, to sacrificing these realities altogether.

But now let me say a word of the second stage—the *stage of transmission*. A man's Gospel is whatever makes him a braver, more sanguine, bigger-hearted man, and with this he faces a company of people with great gaping needs—sins and infirmities, sorrows and fears, where each heart knows its own bitterness and has its own impulses and laws of motion. How in effect is communication possible ? How can he translate what is Divine to him into terms which all can understand ? Wordsworth tells of his discovery of " a new world fit to be

transmitted and to other eyes made visible"; but how is this transmission achieved?

Clearly the first thing is that there should have been a real discovery, but after this that there should be continual exploration accompanied by fresh discoveries. "Let us know," says Hosea, "*let us follow on to know* the Lord." A literary critic of the day in describing an Edinburgh preacher of two generations back, notes how "often he dwelt in a fog until the sun broke through, and it is half ludicrous, half edifying to hear the cries of rapture with which he seemed to hail him." That man was not simply rehearsing a tradition or repeating a settled opinion of his own; he was in contact with realities, and when he cried, "Eureka!", he awakened in others the desire, "Oh that I knew where I might find Him!" Samuel Butler declares that there are two ways of translating: the one is like the making of a mummy, *i.e.*, the preserving of a dead thing, but the other is like the making of a baby, the sending out into the world of a new life and potency. The first French translator of *Gulliver's Travels* wrote to Swift: "I wished to give the French a book which would really serve their need, and this has made me a somewhat free translator. I have even allowed myself the liberty of making additions where your imagination set mine on fire." That clearly is a perilous kind of addition, and yet it makes a living book—or sermon.

Closely related to this is Dante's requirement that with the sense a translator must also convey the beauty. In the New Testament it is observable how often the common words fail. Paul is driven actually to manufacture words to match the immensities of experience: the riches of Christ, he says, are unexplored: God's gift of Him is unspeakable: through Christ we are "conquerors—and more." So in the Fourth Gospel we read that Jesus came that men might have "life and something more," life with a wide margin, an ascending and increasing life; and the same note of exuberance recurs elsewhere. To such a record we come with drier sense and un-uplifted mood, seeking to give it voice in English: can we wonder that there is scant response? Heart does not speak to heart. "The Bible must be read," says à Kempis, "in the same spirit in which it was written," and not less must it be expounded in the same spirit.

But the main secret of any right translation is found in human sympathy, in understanding of those whom we address, in a lively sense of their needs and disadvantages, and a glorious sense of the divine life which somewhere is in them all. Our people habitually do a great deal of the interpretation for us, imputing to our lean words some richer sense; but we must not lazily lie back on this. The feeling of the huge necessities of men should constrain us to fall upon and rifle the treasures of human experience which are contained in the New Testament message, so that year by year our apprehensions of it may grow worthier, and may not insult the grim realities of life.

In the prophets we saw how their message seemed to be begotten of a communication and an experience. A man's experience by itself is sure to be meagre, wayward, fractional, so that it continually needs to be widened and deepened and enriched. The tradition, on the other hand, tends to become formal and somnolent, unless it is vivified by fresh experience. It is by holding the two together that progress is made, and our message is actually brought home.

W. M. MACGREGOR.

THE ROMAN WELL.

I SAT beside the Roman well
  That still with purest water fills;
The twilight like a silver bell
  Failed on the wide hills:

Through darkening pines I watched it go;
  It was a lovely thing to lose;
It went the self-same way, I know,
  All Love and Beauty use.

The wind went harping overhead,
  And plucked a sigh from every stem,
Like the thin music of the dead
  In minds remembering them.

I wondered if the things of Man
  Fallen in Time's unfeatured dark
Leave somewhere in Life's greater span
  Imperishable mark.

And, all at once, a curlew cried
  A lone, lost cry above the fosse;
I could have thought that Jesus died
  Out there upon the cross.

For then I knew when Beauty dies,
  And Love of Truth is put to scorn,
Their failure blazons fadeless skies
  And fires eternal morn.

ARCHIBALD JACKSON.

THE EFFECT OF MODERN CRITICISM ON THE FAITH OF TO-DAY.

1. How far we have travelled theologically in one generation may be indicated in a quotation from Dr. Denney's *Studies in Theology*.[1] In criticizing the Ritschlian value-judgments, he makes the following statement: "Theologians who refuse to go beyond this (the value-judgment) are invariably found to cover under the guise of a religious indifference to metaphysics a positive disbelief of everything which gives Christ's Godhead an objective character. They do not admit the supernatural birth, they do not admit the pre-existence taught by St. Paul, they do not admit the doctrine of the Incarnation, of the Logos, at least as taught by St. John; in short, though Jesus has for the Christian consciousness the religious value of God, he has for the scientific consciousness only the common real value of man." What is implied is that the religious consciousness which assigns to Christ the religious value of God has the defect of subjectivity, and the scientific consciousness which affirms the virgin-birth, the pre-existence, the Incarnation of the Logos has the merit of objectivity. Should we not to-day state the reverse? Have we not to begin with the religious consciousness, and advance from that to what Dr. Denney calls the scientific consciousness—what I should prefer to call the theological interpretation? It is only as we can believe in Christ as God that the virgin-birth, the pre-existence, and the Incarnation become at all credible, because intelligible. Literary and historical criticism have not left us the certainty regarding the testimony and interpretation of the New Testament about the fact of Christ which Dr. Denney's statements assume. His own doctrine of inspiration does not seem to me to justify his assumption: "We do not use the Bible, as it has been used in the foregoing lectures, because of an antecedent conviction that it is inspired; we are convinced that it is inspired because it so asserts its authority over us, as we read, that we cannot but use it in that way."[2] Regarding this statement two questions may be asked: (a) Are we not back here to the *subjectivity* of the religious consciousness, which in the previous statement was depreciated? (b) Can the authority of the Scriptures over the religious consciousness cover what Dr. Denney regards as giving *objectivity* to the divinity of Christ? These two questions suggest two guiding principles for our further discussion: (1) We cannot exclude the religious consciousness as a decisive factor in our handling of the conclusions of modern criticism. (2) Consciousness cannot cover with its authority the whole range of interpretation and testimony in the New Testament, at least directly, although indirectly it

[1] 1895, p. 14.

[2] p. 204.

may render credible what can be inferred reasonably from what it authenticates.

II. The argument from Christian experience was stated, with some exaggeration of its independence of historical testimony, by Dr. Dale in *The Living Christ and the Four Gospels*.[1] Recognizing (*a*) on the one hand that the more serious assaults of criticism on the historical trustworthiness of the Gospels have not disturbed the faith of many Christians, and on the other hand that criticism has been a hindrance to the beginnings of faith, he confines his argument to the continuance and not the commencement of faith : " It is not my primary intention to state why those who do not believe in Christ should believe in Him, but to explain *why it is that those who believe in Him continue to believe.*" His answer to the question is this : " *Whatever may have been the original grounds of their faith, their faith has been verified in their own personal experience.*"[2] (*b*) Paul's experience has been repeated in many Christian men. But what does the experience certify ? " They have been conscious that it was not merely by the power of the great and pathetic story of His earthly history, or by the power of His spiritual and ethical teaching, that He gives to men the life of God and constantly renews, sustains, and augments it."[3] Faith apprehends a living, gracious and mighty Presence. " And so the faith in the Living Christ of those who have had the great experience of His power and grace is not shaken by any assaults on the historical trustworthiness of the story of His earthly life."[4] Even if the records of the earthly ministry had perished and all we now knew were " nothing more than this—that He was a great religious teacher, that He had been crucified, and that those who loved Him believed that He had risen from the dead," while " the loss to the thought and life, the strength and joy, of the Church would, no doubt, be immeasurable," yet " it would still be possible to believe in Him as the Lord and Saviour of the world, and to find in Him eternal life and blessedness. For the experience of the Church through century after century would remain to bear witness of His power to redeem men of every country and every race who trust in Him for redemption."[5] It is not to the *isolated individual experiences*, but to the *continuous corporate experience* that the appeal is here made. (*c*) Having made the assumption that faith could dispense, although not without loss, with the historical records, Dr. Dale then offers an argument for the credibility of the records. " The vision of God in the historic Christ is verified by its correspondence with the knowledge of the living Christ which is given in the personal experience of Christian men," for they " are certain that whatever imperfections may be detected in the story, they recognize in the Christ of the Four Gospels the same august Power, of whom they have an immediate knowledge, and in which they have found eternal life and eternal redemption."[6]

[1] 1890 : the quotations are from the 1902 edition.

[2] p. 10. [3] p. 19. [4] p. 23. [5] p. 40. [6] p. 54.

Doubtless Dr. Dale would not have claimed that this recognition of correspondence covers all the facts, but only those which are strictly congruous with the content of the experience. This faith in Christ authenticates "the substantial truths of the Four Gospels."[1] To this argument a few reservations may be offered. (i.) The value of the historical records in presenting the historical reality of Jesus Christ as a test of the genuinely Christian character of any experience and as a check on aberrations is not adequately appreciated. (ii.) Can we so separate the inner experience and the outer history as to be able to compare them, and base a conclusion on this correspondence? Has not the outer history given its content to the inner experience and does not that experience colour our apprehension of the history? Were the Gospel testimony lost, could the full and clear experience survive after some generations had passed? (iii.) The ultimate issue is not faced by Dr. Dale. Should literary and historical criticism prove that Jesus was not as the Gospels represented Him, or the Apostolic Church in its preaching declared Him to be, and should the mistaken visionary of some of the critics alone remain to us, could present faith in the living Christ victoriously accept this challenge?

III. It must be emphasized that the Apostolic Church did not begin with the possession of the Gospels; but its leaders had recollections of the words and works, the teaching and example, of Jesus, and their recollections were the common tradition of the Christian Church. Our Gospels are an evidence of the value which was attached to the records of the earthly ministry, and especially the Atoning Passion. Whether Paul was or was not as indifferent to facts, as he is sometimes represented as being, the Apostolic Church as a whole was not indifferent. The Apostles' doctrine included the recital of what they had seen and heard.

It is true, however, that Paul does not misrepresent the situation when he defines the Gospel which he received and preached in these terms—"that Christ died for our sins according to the scriptures, and that He was buried; and that He hath been raised on the third day according to the scriptures." (1 *Cor.* $15^{3f.}$)

It was faith in the Resurrection that made possible the Apostolic interpretation of the Crucifixion. As the early speeches in *Acts* show, the significance and value of the death were only gradually discerned; and, although *James* is the only N.T. writing in which the common view is not expressed, yet we must by no means assume that the doctrine of the Cross acquired in the Apostolic Church so definite a form as is given to it in the writings of Paul. It was because the Resurrection proved the Messiahship of Jesus that an interpretation of His death, congruous with this dignity, had to be found; not only did the O.T. Scriptures afford some material for this interpretation, but also some

[1] p. 81.

of the sayings of Jesus, as that about the ransom (*Matt.* 20^{28}) and that about the blood of the covenant (*Matt.* 26^{28}). The belief in the Resurrection was the foundation-stone of the Christian Church; it was confirmed by the experience of Pentecost, the new power which came from the certainty of the Risen Lord. The belief in the Resurrection stood in a threefold relation to the recollections of the earthly ministry: (*a*) It was the impression which the personality of Jesus had made upon the companions in His earthly ministry which made it possible for them to receive and accept the evidence of the Resurrection. Could they have believed of any other that he was risen indeed? (*b*) It was their recollection of His teaching which enabled them to give the interpretation that they did give, alike of His Crucifixion and His Resurrection. The earthly ministry is the background of the Apostolic Age. (*c*) When the recollections were recorded, however, the belief in the Resurrection reacted on the impression of the earthly ministry. For it is a consideration which we must bring to the examination of every historical document that intervening experiences tend to modify the remembrance of past impressions; in other words, the record is affected by the time *at which* it is written as well as preserves the time *about which* it is written. Each of these relations deserves further treatment.

(i.) We need not assume—as assumption which would be contrary to such evidence as we have—that the disciples were expecting the appearance of the Risen Lord. Despite His reiterated announcements of Resurrection as following Passion, His death seems to have shaken their faith and blasted their hope. They were not in the mood of expectancy to be deceived by hallucinations of sight or sound. On the other hand His personality in His words and works must have left such an impression upon them that they were ready to receive and respond with belief to the appearances when given to them. How deep that impression was, and what its content we must again enquire.

(ii.) Even the early Apostolic preaching about the person and work, the grace and power, of the Risen Lord presupposes more than current Jewish beliefs; the teaching preserved in the Synoptics about Jesus as the Christ, His relation to God and to man, to human penitence and Divine forgiveness, to present duty and future destiny, is implicit. Such a value could not have been assigned to the death, or such a significance to the rising again, had not such teaching been received. Dr. Forsyth, with his fondness for antithesis asserted[1] that Christianity "is not believing with Christ, but *in* Christ," and again that "the real site of Christ's greatness is not in His character, but in His action, *i.e.*, in His Cross." But surely it was because He realized sonship towards God in His religious consciousness that we believe in Him as Son, and because His character showed

[1] *The Person and Place of Jesus Christ*, xvi.

sinless perfection that His death can be regarded as a ransom for many, the sacrifice of the new covenant. It is a profound mistake to depreciate the Synoptic Figure in comparison with the Apostolic Formulæ. The Jesus of History in His words and works is necessary for the understanding of the Christ of faith. No conception of God can be accepted as Christian which contradicts the parables in *Luke* 15; and no conduct can claim to be inspired by the Spirit which is inconsistent with the Sermon on the Mount.

(iii.) It is of special importance that we should fully recognize that the records in the Gospels were affected by their contemporary environment. Probably this criterion has been applied in an extreme form to the Fourth Gospel, and there has been too reckless a readiness to assign to the Ephesus of the last decade of the first century what may belong to the Jerusalem of the fourth decade. Recognizing in the Fourth Gospel a theological development resulting from a progressive experience of life in communion with the Risen Lord, we seem nevertheless warranted in assuming that there fell from the lips of Jesus Himself teaching regarding His relation as Son to the Father and His presence with His disciples by the Spirit, which was preserved by a disciple capable of receiving and responding to that teaching as the other disciples were not. We must not dismiss too hastily any teaching which is in advance of the Synoptic tradition as *ipso facto* unauthentic. My own view is that the Fourth Gospel does contain more which can be accepted as historical than critics usually allow; but this is not the place to enter into further details. In dealing with the Synoptists we are led to raise the question, Is the early Apostolic community likely to have been more spiritual and ethical, and less eschatological than was Jesus Himself (as the eschatological school assumes) or is it not very much more probable that Jesus Himself possessed a religious and moral discernment as a result of His intimate communion with God in advance of that of any of His disciples and was less affected than they were by the current apocalyptic thought? We must, however, avoid the opposite extreme, and not ascribe all the eschatological teaching to the contemporary environment of the evangelists. Even if the consciousness of Jesus was primarily and dominantly filial, it was far more influenced by the prophetic horizon, vision, and even symbolism, than we who are so far removed from such an environment would be quick to perceive or ready to acknowledge. Conceding this fully, are we not justified, however, in assuming that: (1) there was for His mind no incongruity between the eschatology He taught and these spiritual and ethical ideas and ideals which now make an appeal to us such as they failed to make to His contemporaries, even His disciples, because He used the apocalyptic language not in prosaic literalness, but in poetic freedom; (2) the prevalent and dominant eschatological preoccupation of the early Church inevitably affected the transmission of His teaching?

If we may make these assumptions we may conclude that as respects the future Jesus was not the vain visionary some modern scholars represent Him as being. When the Word became flesh eternal truth and grace had to be expressed in temporary modes of thought and speech. The dominance of the apocalyptic hope, on the one hand, and of the ecstatic mood, on the other, prevented the Church as a whole realizing the full spiritual and moral significance of the presence and activity of the Risen Lord, as did Paul or John, using the name for the Johannine type of thought and life. We are not warranted in assuming that for the primitive community fellowship with the Living Christ was a general experience. The O.T. husk clung to the N.T. kernel; and the ordinary believer had not that immediacy of contact or intimacy of communion with the Risen Lord which a Paul reached—*he* lived in a cherished tradition, an eager expectation, and an exalted mood.

IV. Having considered this threefold relation of the tradition to the belief in the Resurrection, we may attempt briefly to estimate the value of that tradition, and try to get behind the literary sources to the historical situation. For it seems to me that scholars have too much dealt with documents only, instead of trying to get behind them to the historical situation, which would explain much that the documents themselves leave obscure.

(*a*) The new converts in Jerusalem would desire to know about the Galilean ministry, and probably Peter as the spokesman of the disciples preached often, and much as he remembered and others helped him to recall. Even if the tradition is right in assigning *Mark* to Rome, it is no less right in placing Peter behind *Mark* as the source of his record. This fact would explain the limitations of the Synoptic basal tradition, which critics generally have not adequately recognized in treating it as the standard of historical authenticity. Of any ministry in Judæa, and especially Jerusalem, it would not be necessary for Peter to speak, even if he were qualified to do so as a witness.

(*b*) While his personal interest might confine him to record of action, there would be no less a demand to know what Jesus had taught; and it is not improbable that another disciple—Matthew—sought to meet that need; the tradition which connects the name of Matthew with the First Gospel, in which so much of the teaching is reproduced, would thus be explained. If there was, as Dr. Rendel Harris maintains, at an early date a collection of Testimonies, O.T. proof texts of the fulfilment of prophecy, it is even still more probable that there was a collection of Sayings with such a historical setting as was necessary to explain them, although we may not now dogmatize as to its contents.

(*c*) In the story of the Passion and the Resurrection, about which various accounts must have circulated in the primitive community, there are two distinguishable accounts, one in *Matthew* and *Mark*,

and the other in *Luke* and *John*, although here the agreements are not so close as there. Into so fluid a tradition of a community, filled with the Holy Ghost, in a mood of exaltation, elements of popular credulity may more easily have drifted, as, *e.g.*, *Matt.* 27^{52f}, the appearance of the saints rising from their tombs, or *Luke* 24^{39ff}, the materiality of the body raised.

(*d*) Mark, a resident in Jerusalem, may have himself collected information, and not have been so entirely dependent on Peter as in the rest of the Gospel. For these reasons it seems to me a matter of indifference whether Q contained the story of the Passion or not, as the primitive community had the tradition at first hand. Luke too on his visit to Jerusalem with Paul (*Acts* 21^{15}) may on his own account have drawn from the same source. If behind the Fourth Gospel there is the witness of a Jerusalemite disciple the points of contact between the Lucan and the Johannine traditions would be explained. The Proto-Luke, of which Streeter maintains the existence, would combine the Q tradition with what Luke learned in Jerusalem, or at Cæsarea, and this was only later fitted into the Marcan framework. *Matthew* has also material peculiar to itself, and if it is to be connected with Antioch, as Streeter holds probable, may not the channel of transmission from the primitive community with its manifold traditions to Antioch be described in *Acts* 11^{19}, the scattering abroad of the disciples after the martyrdom of Stephen? These disciples might carry with them the name of Matthew as associated with this collection of sayings.

(*e*) Alongside of this Synoptic tradition, in which *Mark* and Q offer the common basis, and to which *Matthew* and *Luke* alike add material from other sources—not on that account alone to be regarded as less authentic—there is the Johannine tradition.[1] A Jerusalem disciple (not John the son of Zebedee, who as a Galilean would not have the interest in, or familiarity with, the Judæan ministry which a Judæan would have) preserving reminiscences of a ministry of Jesus in Jerusalem at successive feasts, reported a controversy with the teachers and rulers at Jerusalem regarding His claims, and a more advanced teaching in an inner circle of disciples than that which was possible in Galilee. These reminiscences were developed and transformed in his reflections during a long life, the last part of which at least was probably spent in Ephesus. There he either publicly declared, or privately disclosed, these blended reminiscences and reflections in discourse or conversation. The possibility that this Witness delivered his reminiscences and reflections in Aramaic at Antioch, as Burney maintains, may be admitted, but the Gospel itself took shape in Ephesus. A disciple of his who described *his master* as "the disciple whom Jesus loved," committed this teaching to writing, prefixing the Prologue,

[1] Here I put into a few sentences what I have tried to prove in *The Beloved Disciple*.

and adding some explanations of a more metaphysical type to commend the contents to the intellectual environment. As the Synoptic Gospels were gaining recognition in the Church, to secure acceptance for this new and divergent Gospel a Redactor added the Appendix, in which he aimed at giving the impression that the beloved disciple was John the son of Zebedee, and inserted passages corresponding more closely with the Synoptic tradition, yet recast to harmonize with their context. We need not assume that his knowledge of the Synoptic Gospels was intimate or accurate. Streeter selects six passages in which he finds so close a correspondence between *Mark* and *John* that he holds it cannot be explained as accidental. Two of these I should ascribe to the Redactor; the others do not seem to me to prove necessarily a literary dependence. If the beloved disciple was, as *John* 20^3 suggests, often a companion of Peter's—on this occasion probably his host—if he had heard Peter preach, and had talked with him, is it not probable that some phrases would be common to them in a similar context? The most conspicuous instance, the use of the word *krabatton* in *Mark* 2^{11} and *John* 5^{8f}, does not justify the inference that the Fourth Gospel is using this Marcan material and arbitrarily giving it another setting. Streeter does not claim any literary dependence of *John* on *Matthew*. He admits that there is not demonstrative proof of the knowledge of the Third Gospel in *John*; but he claims that there was knowledge of the *Proto-Luke*. To quote one sentence[1]: "the interest shown by John in identifying and connecting persons and places, or in elaborating incidents mentioned in *Luke* is more likely if they occurred in some document regarded by his readers as a standard account of the life of Christ rather than in a mere floating tradition." This argument is valid if we think of an author in Ephesus at the end of the first century collecting materials for a literary work; it loses its cogency if the Witness—the ultimate source of the Gospel—was himself for many years among the circle of disciples, to whom the events and persons were familiar. May not both Luke and the Witness in the Fourth Gospel have come into personal contact with the family at Bethany, for instance, and had a common interest in persons and places?

I attach very considerable importance to this argument, because if literary dependence on any of the Synoptics is assumed, so arbitrary a handling of the material before him must be ascribed to the Evangelist as discredits him as in any sense a historian. The views I have advanced enrich our knowledge of the historical Jesus by an independent tradition of the Judæan ministry, which we can place as authentic history beside the Synoptic record of the ministry in Galilee.

That the Fourth Gospel has been much more affected by its contemporary environment than have the Synoptics forces itself on any careful reader as certain. None of the evangelists used the exact methods of the modern historian; for none of them can we claim

[1] *The Four Gospels*, p. 407.

infallible accuracy ; to each of them we may and ought to apply the strictest historical tests ; events and utterances present themselves to us with varying degrees of historical probability. But this can in strictly historical judgment be claimed—they do afford adequate evidence of the person and work, the teaching and example, of the historical personality, which as Son of God and Saviour of men can be accepted as the object of faith.

V. It is as the Risen Lord that He is the object of faith. If Christ hath not been raised then, as Paul argues, the apostles' preaching is vain, and they are found false witnesses of God ; and the faith of believers is vain, and they are still in their sins ; they which have fallen asleep in Christ have perished, and those who have set their hope on Christ are of all men most pitiable (1 *Cor.* 15^{14ff}).

(*a*) That the Church came to be at all was because there was the certain belief that Christ had risen. But was this belief solidly based on fact ? It must be admitted that the evidence offered in the Gospels is beset with difficulties. Great is our loss that the end of the Second Gospel is lacking ; but probably it contained the record as the first Gospel does. This Gospel records the discovery of the empty grave by the women, but the only appearance it records (28^{16ff}) is placed in Galilee. *Luke* 24 places the appearances in Jerusalem, and there is no indication of a withdrawal to Galilee, but a continuous residence in Jerusalem is assumed until the Ascension and Pentecost (24^{49ff}). So does the Fourth Gospel. The Appendix, with a view to showing a correspondence in the two traditions, places one appearance in Galilee. Paul leaves the doubt unresolved, although he records appearances some of which correspond with those in the Gospels, while he does not mention others. As his is the earliest written evidence in point of date, and is offered under conditions which called for the utmost care to assert truly what could stand the test of searching scrutiny, the passage in 1 *Cor.* 15^{1ff} is of incalculable historical value. We must endorse Sanday's judgment[1] : " Whichever way we turn, difficulties meet us, which the documents to which we have access do not enable us to remove. . . . And no difficulty of weaving the separate incidents into an orderly well-compacted narrative can impugn the unanimous belief of the Church which lies behind them, that the Lord Jesus Christ rose from the dead on the third day and appeared to the disciples."

(*b*) A subordinate question, but not insignificant, is the nature of the Resurrection. All the Gospels record an empty tomb, and Paul's definite reference to burial (1 *Cor.* 15^{4}) implies it (*cf. Rom.* 6^{4}). The word *resurrection* does not mean, and cannot mean, survival of the soul or the spirit apart from the body. It is not the Greek belief in immortality—death as the release of the soul from its burial in the body—which pervades the N.T., but the Hebrew idea of completely

[1] *Outlines of the Life of Christ*, p. 180.

restored human personality. The manifestations were addressed to the senses of seeing and hearing ; there was a corporeality, and there are traces of change in the body of the Risen Lord from the former physical conditions to conditions more ethereal, to what Paul calls the spiritual body. Are we to suppose some such change from the natural to the spiritual body as Paul describes in 1 *Cor.* 15^{52}, not sudden but gradual, and completed, as some theologians suggest, at the Ascension ? We are here in a region of conjecture. It may be said that the manifestations were accommodations to the still sensebound witnesses, and not indications in any way of what the condition of the Risen Lord was. A continuity of the material substance or physical condition is incredible. Change there was ; and must have been. Is the miracle of a transformation of the material to the spiritual body too challenging to our knowledge of natural law to be believed of Him Whom we confess Son of God and Saviour of men ? If we take refuge in the conception of a spiritual resurrection, what do we mean by it ? If only such a survival of the body by the spirit as the Greek thinker hoped for, let us recognize that the N.T. is not for, but against, our view. I do not dogmatize on this matter. But I do affirm that the Christian faith must assert such a victory over death as left the whole Divine-human personality of Jesus Christ complete, released from conditions hitherto accepted, and endowed with potencies hitherto unpossessed. In Paul's words : " He was constituted the Son of God with power according to the spirit of holiness, by the resurrection of the dead " (*Rom.* 1^{4}).

(*c*) We need not speculate with the Lutheran Scholastics about *illocal ubiquity ;* but for Christian faith Jesus the Christ our Lord as Revealer of God and Redeemer of men is so closely united with God that where God is known to be He is known as God in Christ, and where the Spirit dwells and works God in Christ is present and active. If the revelation of the Father in the Son is as final and perfect as Christian faith affirms it to be, if the redemption of man by the Saviour and Lord is as complete and efficacious as it is experienced to be, then the historical personality who was, is, and shall be the organ of that revelation and redemption seems to me to be inseparable from the Divine reality. This inevitable union of the Risen Christ with God seems to me as mysterious as, but not more mysterious than, the Incarnation, the relation of the Word of God to the flesh as man ; and indeed the Incarnation is itself the consummation of the mystery of the relation between infinite and eternal God and a world in space and time. If that aspect or mode of God which we call Logos was necessarily mediatorial in creation, is it not intelligible that the Logos Incarnate as the Risen Christ should continue mediatorial in the new creation of sinful men as sons of God ?

VI. On this mount of vision, if our thought dares to scale its height, we might be content to abide, but we must get down into the valley

again to confront two spectres of the mind. Can Christian faith remain, if the appearances to the witnesses of the Resurrection were hallucinations of sense, or if Christian experience of the Living Christ has been an illusion?

(*a*) The "swoon" and the "theft" hypothesis to account for the Resurrection belief may be dismissed as no longer advanced by any respectable scholar. What holds the field is the "vision" theory. Renan ascribes the first of the series of visions to Mary Magdalene. "A woman out of whom had been cast 'seven devils' might well, he thinks, have been thrown into a state of nervous tension and excitement which would give form and substance to the creations of fancy."[1] Strauss and Pfleiderer turn to St. Paul; and, as he reckons his own vision on the same level as the other appearances, they feel entitled to treat all as subjective, although they do not ascribe to the others exactly the same kind of psychical antecedents as to his, namely, an epileptic seizure. Sanday offers[2] two objections to such a theory: (1) it implies "a somewhat prolonged process"; and so challenges the general tradition about "the third day"; (2) it offers no reason why such a series, having once begun, should not go on indefinitely; "and for the circumscribed area of the appearances, we have at once the positive evidence of the canonical documents, and a remarkable silence on the part of the extra-canonical."

Keim, recognizing the difficulties of this theory, admitted "objective visions, divinely caused for the express purpose of creating the belief in which they issued." It is incredible that a historical movement such as Christianity has proved should have its beginnings in an illusion, that such moral and religious fruit should hang on a tree of unreality. If these first appearances are thus accounted for, all subsequent Christian experiences which involve the reality of the Risen Christ for their truth must be dismissed as equally illusive. A more reasonable view is surely expressed in the statement of Sanday:[3] "This is the least that must be asserted. A belief that has had such incalculably momentous results must have had an adequate cause. No apparitions, no mere hallucinations of the senses, ever yet moved the world. But we may doubt whether the theory, even as Keim presents it, is adequate or really called for. It belongs to the process of so trimming down the elements that we call supernatural in the Gospel narratives as to bring them within the limits of everyday experience. But that process we must needs think has failed. The facts are too obstinate, the evidence for them is too strong; and the measures which we apply are too narrow and bounded. It is better to keep substantially the form which a sound tradition has handed down to us, even though its contents in some degree pass our comprehension."

[1] See Sanday, *Outlines*, p. 181. [2] *Ibid.*, p. 183. [3] *Ibid.*, pp. 183f.

(*b*) If the Resurrection be a fact, and it be the truth that in it Jesus the Christ our Lord is constituted Son of God with power, does not the manifestation of His supernatural person, His unique relation to God, in His miraculous acts become less incredible? Christian faith must not be based on miracles; but on the religious consciousness, moral character, and mediatorial efficacy of Christ, Who in each of these respects shows Himself divine; but the trustworthiness of the Gospels in other respects becomes suspect if the miracles they record are denied without a careful scrutiny of their credibility. So far as our present knowledge goes, we cannot account for the entire healing ministry by the modern theory of faith-healing, auto- or hetero-suggestion; the nature miracles offer very serious difficulties; but in the measure in which we realize in experience the presence in truth and grace of the Risen Lord, the Son of God with power, it is surely necessary for us at least to suspend judgment as to what was, or was not, possible to Him in even the earthly life, even if our belief in the uniformity of the order of nature prevents our affirming confidently that He did all the wonders and signs assigned to Him by the records.

(*c*) The thought of to-day confronts Christian faith with a more widely spreading doubt. Not only does modern psychology generally suggest to many minds that the description of the subjective mental processes of religion is their explanation, and remove the necessity of seeking their cause in any objective reality—God in Christ—but its subordination of reason to instinct in man seems to reduce all religious thought to *rationalisation*, a subjective activity, the production of a reason for, as distinct from, the true cause or motive of, an act. "It must always be admitted," says Selbie,[1] "that the study of the psychology of religion brings into prominence the subjective element. It is a study of the religious consciousness, and of religious experience. But this does not mean that it resolves all religion into mere subjectivism or makes it the product of auto-suggestion, though the treatment of religion by the new psychology seems often to carry us no further than this. It is sometimes argued that the idea of God is but the outcome of man's idealizing propensities. He projects himself and his personal qualities upon things in the first instance, and later upon one imagined person whom he calls God." Selbie argues that the assumption of the reality of the spiritual world rests on the same grounds as the assumption of the reality of an external world. "It is the part of wisdom," he says, "in both cases to trust our faculties until we have clear evidence that they deceive us. Pure subjectivism, in one case or the other, is very difficult to reconcile either with human sanity or a rational interpretation of the Universe." There are phenomena in religious experience which a close scrutiny can show to be *subjective*. Not every vision seen, or voice heard, by every mystic can claim to have any corresponding reality; it may be a reproduction of what has been handed down in

[1] *The Psychology of Religion*, p. 15.

the church in dogma or ritual ; and may lack the mark of originality ; it may be explicable by stimulated imagination and excited feeling. But as the occurrence of error does not exclude the possibility of truth, so we may affirm that in religion there can be, and is, an immediate contact and intimate communion with God ; and its reality must be tested by its quality or value.

(*d*) For Christian experience the test is this : is the content consistent with the truth of Christ, congruous with His grace, does it produce " the fruits of the Spirit " ? Attempts have sometimes been made to discredit this distinctive Christian experience by the assertion that other religions can show similar features ; but there is no convincing evidence of the assertion. Islam does not claim such communion with Mohammed. Buddhism does find consolation and comfort in the thought of the heavenly Buddhas or Saviours, but this later doctrine, the *Mahayana*, is not continuous with the historical beginnings of the religion as represented by the *Hinayana*. The historical Buddha never promised his disciples his continued presence ; the comfort he offered before his death was that after his departure his disciples would still have the *Dharma* or Law, and the *Sankhya*, or Community. Christ promised His Resurrection, and from the earliest days until now the Church has had experience of His continued presence and activity. Psychology cannot explain such a presence and activity ; but it is " in no wise incompatible with any descriptions of human experience which pyschology has as yet given, or seems likely ever to give."[1] It is quite impossible for psychology to say the last word in such a matter ; " this is a philosophical question, and must ultimately be decided on philosophical grounds."[2]

VII. There are many believers who will feel no need of seeking an answer from philosophy ; they have the witness in themselves, and need no other. If, however, doubt assails, or they are challenged to give a reason for their certainty, they may realize the need of a vindication which will remove the doubt or meet the challenge. A philosophy which recognizes the immanence of God can affirm the objectivity of the religious experience. The believer " in prayer and meditation is thinking of a real personality," his *Alter*, and this " *Alter* of prayer is the immanent God of the Universe of whom a man has become self-conscious in his own personal experience."[3] If, as has been shown, this immanent God is God in Christ, then Christian experience of communion with Christ can similarly claim objectivity The position of Christ in Christian theology demands for its complement a Christian metaphysic. It is open," says Valentine,[4] " for Christianity to develop its own metaphysic and to prove that the theory of the Universe invoked in its

[1] Pratt, *The Religious Consciousness*, p. 457.
[2] Selbie, *op. cit.*, p. 16.
[3] Wright, *A Student's Philosophy of Religion*, pp. 283f.
[4] *Modern Psychology and the Validity of Christian Experience*, pp. 46f.

particular doctrines is able to vindicate itself against criticism, and is able to offer the most satisfactory conception when tested by its influence upon developing personality, and by its establishment of a harmonious adjustment between personality and reality as a whole." Such a philosophy can stand the two pragmatic tests ; it gives a rational unity to reality, and a moral harmony to personality.

To sum up : literary and historical criticism leave undiminished in greatness and undimmed in glory the object of Christian faith, the Risen Lord. Psychology does not and cannot offer a disproof of the objectivity of the Christian experience ; nor does a comparative study of religions deprive it of its uniqueness. A philosophy is possible which has a place for the object of Christian faith, the content of Christian experience, in an interpretation of the Universe which satisfies both the pure and the practical reason. Doctrines about Christ may change, but His reality abides and gains ever vaster significance.

> " That one Face, far from vanish, rather grows,
> Or decomposes but to recompose,
> Becomes my universe that feels and knows."

ALFRED E. GARVIE.

THE MISSIONARY AND THE PRESENT SITUATION IN CHINA.

THESE are difficult days for the Chinese churches. They are passing through a period of persecution, of new responsibility, of larger opportunity, and their resources are being taxed to the utmost. For the Chinese leaders it is a day of keen and fundamental thinking, of fresh activities, of the deepening of character which comes through meeting opposition. It is no time to be idle either in mind or body. There is more than enough to do. That Chinese Christian leaders in these days need the prayers and sympathy of Christian people throughout the world goes without saying. I suppose there never was a time when sympathy and prayer were being given more richly.

But for the missionary also this is a time of peculiar difficulty, and the difficulties of the missionary are of a totally different kind from those of the Chinese. I am frequently asked by missionaries going home on furlough, "What am I to say to the churches?" Many missionaries are leaving with uncertainty in regard to the future; some are leaving with a sense of disappointment; not a few with a conviction that their own work in China has come to an end.

There are many contributory causes to this condition of things. Firstly, one would put the pressure of a situation which has culminated in an anti-christian movement more deeply rooted and more modern in its outlook than anything in China before. Missionaries are well accustomed to opposition to their message—the kind that found expression in the Boxer movement in 1900. This opposition was based upon prejudice and misunderstanding; it found its strongest adherents in the more ignorant sections of the population, and was largely the natural reaction of a conservative people against innovation of any kind. The opposition to Christianity to-day, while undoubtedly drawing some strength from these same elements, finds its main strength at the other end of society. It is the young men and women, impregnated with modern ideas, educated, or perhaps only half educated, by using the education which they have as a weapon against Christianity, who are to-day leaders of the anti-christian movement. They bring to it the enthusiasm of youth, catchwords borrowed from modern writers in various countries, an attitude of mind which has something in common with the revolt of youth against authority the world over. Added to this is the passionate nationalism of a newly awakened people, determined to assert their own rights, to express themselves in their own way, to gain recognition for China as the equal of any other nation in the world.

At the moment there is much in China to cause the missionary to ask whether China wants, or even will tolerate, the Christian religion,

and more particularly, whether she will tolerate the foreigner as the propagandist of that religion. He naturally asks himself: Is it any good to bring to China a religion which she does not want? Is it any good to force Christianity upon people? Is it not, in fact, contrary to the very nature of the Christian religion that it should be forced upon people against their will?

In addition to this situation, which has been developing during the last few years, the missionary has now received a summons to leave his work. This, of course, does not apply to every part of China equally, nor have all missionaries felt themselves bound to obey that summons, whether from their consular authorities or their Mission Boards; but the large majority of missionaries to-day are unable any longer to reside in the stations where they have done their work, where in most cases they are still known and loved, at least by the circle of those most intimately related to them. The missionary has to contemplate his work from a distance. In some cases he sees it threatened by outside forces. In others not a few of those for whom he has worked have fallen away and have proved disappointing. Against this, of course, it is possible to set the splendid record of many Chinese who have held to their work through thick and thin. Many have suffered persecution and counted it an honour to do so. Many are rising to new responsibilities and showing unsuspected powers.

But, looking at the situation as a whole, there is bound to be in the missionary's mind a misgiving about the future, and particularly about his own part in it. This misgiving is greatly increased by the very fact that the whole Christian movement in China is reaching a new stage. Responsibilities which had been carried by the missionary in early days are to-day being carried by the Chinese. Positions which missionaries filled without question ten or fifteen years ago are now regarded as suitable only for Chinese Christians. In the control of Christian education the Chinese are coming to take the position which the missionary has held, partly because of the natural development of the work, and partly because of the regulations for registration made by various Chinese authorities. In evangelistic work many feel that the foreigner is at a grave disadvantage as he cannot possibly know the language and the customs of the people with the same intimacy as the Chinese, and his very presence not infrequently provokes a certain antagonism in these days of anti-foreignism. In administrative positions it is clearly recognized that the Chinese must take a far larger place if the Church is to be seen to be an expression of China's own life and a genuinely Chinese organization. This means, of course, that administrative positions should less and less be filled by foreigners.

This change in the Chinese Church—which in normal circumstances would come so gradually as to create little if any hardship for the individual missionary—has been and is being hurried to-day by the Nationalist wave to an extent which is likely to create serious

difficulties for the Chinese Church in taking over, and at the same time to add to the misgiving in the mind of the missionary.

In this article it does not seem necessary to do more than make a passing allusion to one other ground of misgiving, but it cannot be altogether omitted. The missionary message has been presented in an exclusive way to satisfy the Christian messenger in the early days. The revelation of the unchristian character of much in Western civilization, along with the more sympathetic study of the non-Christian religions, has left in the minds of some who are on the mission field a question as to the uniqueness and absolute necessity of the Christian Gospel for the non-Christian world. Even where that feeling is not present, or where it is not sub-consciously affecting the missionary's outlook, the question comes with peculiar poignancy whether the missionary might not be doing a bigger thing for the Kingdom of God by bringing back to his own country the challenge of the non-Christian peoples and helping to make his own civilization more nearly what it professes to be.

It is, of course, unsafe to generalize. Among the missionaries who are now in China, or who have recently left, there are men and women of all shades of opinion, from those who left with deep depression and a sense of disillusion, to those who have all or even more than all their old optimism. But, broadly speaking, it would perhaps be true to say that few missionaries are leaving without some sense of misgiving in regard to the future, that few are blind to the serious danger to China and to the Christian cause there. That this state of mind must reflect itself upon the churches to whom the returning missionaries go, is inevitable. Are the churches going to accept the idea that the present situation in China involves a considerable withdrawal of missionary work? Are they to regard what has recently happened as marking the partial failure of the missionary movement, or are they to think of it as an indication of its success up to a certain point? Is the main stream of missionary enthusiasm which has poured itself into China to be deflected towards other fields, or is it to be enriched and enlarged in the light of all that is happening to-day?

It is perhaps impossible to answer these questions while we are still passing through so critical a period, but it seems worth while to suggest a few points which the missionary may have in mind and may help to bring into the consciousness of the churches at home.

1. The need of patience. We are living through a period when it is very easy to become impatient. We see things happening, such as the expropriation of mission and church property, the anti-foreign and anti-christian propaganda, *etc.*, which tend to breed in us a restless and impatient temper. It is very necessary that we see what is happening in larger perspective. We realize that storms of this kind have swept over nations many times in the past, and that in the midst of the storm the pose of righteous indignation is of little value

either to ourselves or to those for whom we want to work. Can the West not show to the East that she also can exercise patience? Can we not stand by and believe that in this particular period of China's life, for foreigners—missionaries and others—the words are true, "They also serve who only stand and wait"?

2. But patience alone is not enough. We need sympathy, we need to see the big things that are actually taking place in China, and not to be carried away by looking only at the undesirable and dangerous elements. It is sheer folly, of course, to close our eyes to these. Any just estimate of the situation must recognize that there are tremendous dangers—that the Nationalist movement, with all its promise, may yet be cast upon the rocks, that the propaganda of hatred, based upon falsehood, the letting loose of extreme elements, challenging morality and careless of any kind of authority, involve perils of the gravest kind to the life of the nation.

The Nationalist movement to-day seems to me to hang in the balance. On the one hand, there has gone into it some of the finest idealism and some of the most selfless personal service which China can command. There is an abandon of love for the nation, a belief in its future, and a determination to overcome all obstacles, full of promise for the movement. But there are also the other elements struggling for ascendancy in the movement, and one cannot be blind to the possibility that, at any rate temporarily, the elements of disorder and destruction may prevail and the finer persons and motives be exploited by the lower.

Certainly the foreigner who wants to help China to-day must see the true facts of the situation; but he must see them with sympathy. The missionary is not going to help China by standing in the "holier than thou" attitude and pointing out all the faults. If he has to speak about faults it will be as one who stabs his own heart while he does so. If China has to suffer long agonies before she comes through the true missionary will surely be a partner in that suffering.

But he has to help his friends at home to see sympathetically the struggle of China. He has to realize that there have been centuries of repression under the Manchu rule and under autocracies which have been almost as galling as foreign domination. The repression suffered in the past has produced a state of mind which now leads to excess as the nation tries to express itself in its own way. It is this psychological situation which largely accounts for the excess of criticism of foreigners and for the readiness with which some extreme doctrines are being accepted by many people. The missionary is therefore called upon, as a sympathetic interpreter, to help Christian people in other lands to think their way into what is happening in China to-day with a real understanding, which must not be distorted by the many things which right-minded Chinese and foreigners alike deplore.

3. The missionary is also called upon to maintain in himself, and in Christian people throughout the world, a steady confidence in regard to the future. This confidence does not rest upon the contemplation of what is actually happening in China to-day. A deeper understanding of the situation, however, will help to remove the sense of uncertainty about the future or any pessimism which may have entered into the missionary's mind.

In order to gain, or to regain, true confidence the missionary will keep steadily in view two facts. In the first place, he will recall his own experience in China, be it long or short : he will remember the many occasions on which he has seen evidences of the finer qualities in the Chinese people : he will think of personal devotion to himself, of the honesty of those who have served him and worked with him, of the essential reasonableness of the common man, of the peace-loving nature of the masses of the people : he will realize that many of these people are but children, easily excited and stirred up almost to frenzy, but he will know that, as in the case of children, these excitements often last but a little while, and that there are deeper qualities which will reassert themselves as the times of excitement pass.

In the second place, his confidence for the future will be based on his knowledge of God. He knows that truth is mighty and must prevail, that, at long last, love is stronger than hatred, purity is stronger than impurity, and righteousness the one thing on which the national life can be safely founded ; because he believes that God is in this world, not simply looking on from without but striving and suffering with the children whom He has made, because, in fact, he has seen God in the face of Jesus Christ, he will not give up his belief in the future of China. He will be confident that it is to the little flock that the Kingdom has indeed been given.

4. The missionary will further use the opportunity to prepare himself for that which lies ahead. What exactly it is may be impossible for him to visualize, but if he stands ready to help, if he is willing to come in as a humble servant in the spirit of his Master, if he is ready to learn the new lessons and adapt himself to a new age, there is no doubt whatever but that there will be work for him to do. When that work will open up may be as uncertain as what exactly it will be, but the missionary who leaves feeling that there are still years of service before him at home or abroad may not question that some of those years may well be spent in China with the goodwill of Chinese Christians and in a service that they, themselves, want him to render. Certainly the need for the Gospel is not less because of what is happening to-day in China. Certainly the Chinese churches, though leaping into new responsibilities, are not going to be able to carry all their loads alone at once. Certainly there is going to be a call for men and women of real sympathy and understanding to come back and serve China once more.

The preparation that is needed may be mainly the preparation of spirit, but it should also mean a deeper study of China's past and of the things which are moving the China of to-day. It should mean a deeper study of our own message and how it may be delivered to men and women who are moved by so many and such conflicting passions and ideas. The missionary who is prepared to meet the new situation will not find it difficult to think of ways in which he may fit himself to do this more effectively.

5. In the meantime may it not be that the missionary can have some service in keeping open the gates of understanding between East and West, in maintaining personal contacts or making new ones, and in forming friendships with Chinese students in Western countries so that a deeper mutual understanding may be created ?

It is true that China at the present moment is not asking for the service of foreigners in any large way. It is true that we have got to think out our position again and that many things we have taken for granted must be re-affirmed. But it is not true that the missionary movement in China is at the beginning of the end. It is not true that China has really turned away from Christianity. Much that is happening, much to which our main attention is being given, must be regarded as of a temporary character. The fact remains that Christ has something to give to China which no other can give ; that if He is seen without the drawbacks and misunderstandings with which we of the West have so often clothed Him He must make His own irresistible appeal. The fact remains that it is through simple, loving, courageous men and women that Christ does still speak in this world of ours. The fact remains that only a small part of one per cent. of the people of China have as yet seen and accepted Jesus Christ and that His sway is as yet but little acknowledged in the national life. While these facts remain there is a service for the missionary to do. Let him not hesitate for a moment to say so. Let him with a chastened spirit but with a quiet confidence set his mind towards the future as a servant of Christ in China.

HENRY T. HODGKIN.

SOME GLIMPSES OF GREAT MEN.

I am asked to contribute reminiscences of interesting people I have met. At once several difficulties present themselves. I do not live much in the past: I only dip into it, as a rule, to gain fuel and ammunition for present and future. To recall for mere reminiscence sake is a bit of an effort. Then, too, some of the most interesting people I have known are quite unknown to the general public: as completely unknown as the humble dwellings they occupied and the daily work they did. A great many more, and very well-known, are still alive and out of the region of mere memory. Another drawback is that the most of those I could write about I came to know simply in pursuit of the aims of my Settlement work and its numerous offshoots. Of these perforce I must speak.

For example, the first Whit-Sunday in the Settlement we resolved to keep as Re-union Sunday. We would ask representatives of various denominations to meet together on the Sunday evening, united only in the prayer "that they may all be one," each stating how his Church hoped that prayer might be answered. Anglican and Nonconformists readily assented. I invited my excellent neighbour, the Roman Catholic priest, to join us. For himself, he said, he would gladly, but without due authorization from his ecclesiastical superiors he could not come. If Cardinal Vaughan approved, I asked, would he then come? Certainly, was the answer.

Accordingly I obtained a letter of introduction to the Cardinal and went by appointment to the (old) Archbishop's House. The hall of audience was a large room, glorified at one end by a full-length painting of his Eminence, in his official attire. With this as background, the Cardinal received me, in his robes, with the most stately courtesy. Every inch of his tall, commanding figure bespoke a veritable Prince of the Church. He understood I had requested audience to promote Christian Re-union, and I explained my immediate purpose. At first he thought the proposed meeting would result only in discord and disturbance. I guaranteed there would be nothing of the kind; we should be held by our common desire, to which all were committed, that we might "all be one." "But," he exclaimed, rather testily, "suppose a priest went and when he was called on to speak, rose up and said, 'The only way to re-unite Christendom is to accept the Infallibility of the Pope,' what would happen? There would be a riot." "Nothing of the kind would happen," I replied; "he would be listened to with respect, as would all the speakers." "Are you sure of that?" the Cardinal asked. I assured him that already we had brought rival candidates in two hotly contested elections to expound their policy together in public meeting in our hall; there had been lively demonstrations, but no disorder. This seemed to satisfy him. "But," he urged,

" granted that all passes off in peace, what would the cause of Re-union gain by it ? " I pointed out the impression which would be made on the popular mind by a harmonious gathering of representatives of religious bodies supposed to be in bitter conflict, and by their united demonstration of desire to be one. " And," I added, " beyond this general impression, I believe it is our duty, amid all diversity of ecclesiastical opinion, to come together in His Name, in the hope that in His own good time the Presence in the midst would make known His will to us." This remark seemed to impress his Eminence much more than I had expected. " Well," he said, " I would gladly send you a priest if the place were in my diocese ; but it is not. You should apply to the Bishop of Southwark."

As I rose to go, the Cardinal, who had become increasingly cordial as our conversation deepened, added this farewell word. Drawing himself up to his full height, he said : " On the general question of Re-union there may be local accommodation in respect of polity and liturgy. But in respect of dogma "—and here the whole authority of Rome seemed to glow in his face—" we have nothing to alter, nothing to retract, nothing to apologize for."

The then Bishop of Southwark was too old and feeble to be troubled with new ideas. A Roman Catholic layman came and spoke, and everything went off well. But what a change in little over thirty years! We smile at the Cardinal's apprehension, when, as now, processions of the Host march through the streets of Southwark without even the fear of molestation, and conferences like those at Malines are part of the order of the day.

Some years later I saw the Cardinal again and for the last time. I was introducing a large and representative body of London Labour leaders to his Eminence, to ask his sympathy and support for the Old Age Pensions movement, which by a strange providence had been born anew in our Settlement. He was much changed. The old stateliness had given place to a pathetic stoop. His strength was evidently failing. He received us all very kindly, but seemed to regard me as a friend amid the crowd of strangers. He heard our case and then replied. As he spoke, his old vigour seemed to return. He made the awful statement that in our industrial system " whole populations were used up before their time " and said it was the duty of the community to provide for the worn-out worker. If no better scheme than ours emerged before the next summer, we could count on his support. We did, and not in vain. There was something very touching in the old man's deep sympathy with the aged poor.

Archbishop Temple I met only once. I went with a large deputation of London Labour to ask his support for Old Age Pensions. His somewhat fearsome reputation as a pedagogue had gone abroad, and our spokesmen were chaffingly warned to be careful about their grammar and their aitches. We all were apprehensive of drastic criticism.

Never were fears more groundless. The Primate was kindness itself. Occasionally an unexpected remark from private members of the deputation made him flare up with just a touch of his dreaded severity, but in his reply he come over to us—horse, foot and artillery. Whenever our measure came to the House of Lords he would support it with speech and vote. This was the very first vote in Parliament explicitly promised us, and we were naturally elated. Then the Archbishop showed his visitors over Lambeth Palace. His tall figure stood out even among the stalwart Labour leaders around him: and he was affability itself. He told us of his early poverty. So poor was he at college that he could not afford a fire and tried to keep himself warm by wrapping himself round in rugs. One could see how completely he won over his visitors. As he entered one large apartment he said, "This was the guard room. In the old days the Archbishop used to have a regular bodyguard." I could not help remarking that he had to-day about him in the present company a not less effective bodyguard.

Often before had I heard some of the deputation make sneering allusions on public platforms to the Archbishop of Canterbury, his £20,000 a year, and his two palaces. Afterwards I never heard a whisper of such a taunt. They could not forget his years of poverty. Not long ago I received an appeal for charity for a German professor who could not afford a fire and kept himself warm in winter with rugs—and a hot water bottle. My feelings were not harrowed. The late Primate and other men that made no fuss about it had to submit to similar privations—and without the hot water bottle!

These incidents in our Pensions campaign lead me back inevitably to the protagonist of the whole movement, with whom I had the rare privilege of several years of close co-operation—the Right Hon. Charles Booth. He was a man of exceptional and many-sided genius. A keen business man, director of a great shipping firm, who dared and defeated the great Atlantic combine; a creative sociologist who by his inquiry into the life and labour of London founded the science of cities; of great wealth and limitless generosity, who shed money like water in pursuit of his great aims; with immense faith in ideas, but with little patience for the machinery of organization; whose love of art, and of something deeper than art, showed itself in the purchase of Holman Hunt's "Light of the World," and in his sending it round the great cities of the Empire before lodging it in St. Paul's Cathedral; and yet, withal, the most humble and modest of men, an unassuming parishioner in his Leicestershire village, eager to learn from even the most illiterate, ever ready to confess his ignorance and to admit a mistake. Of course, I had heard a great deal about him, but this is how I came into personal touch with him. The first Old Age Pensions Act in the British Empire had been expounded to our men in the Settlement by the Agent-General of New Zealand, the enacting State. The men asked for a conference on the subject. I invited Mr. Booth to come and explain his scheme.

I had meant the conference to be purely educational, for the men of the neighbourhood. I sent invitations to local Trade Unions and Friendly Societies. Having a few invitations over, I sent them, for the purpose of information only, to Labour friends in different parts of the country. Then the unexpected happened. Acceptances came from the chief industrial centres of the land, until we had represented in the conference by their official members no fewer than a quarter of a million Trade Unionists. When Mr. Booth arrived he was evidently much gratified ; he told us that this was the greatest honour that had ever been done him in his life. Then he unfolded his plan of pensions for all in Old Age. The lucidity of his exposition—not without a touch of art in its setting and finish—I have never known surpassed, not even by Lord Oxford, that master of crystal clarity. The conference was a medley of contending factions, old Unionists, new Unionists, Socialists, Individualists, Liberals and Conservatives. But under the spell of Mr. Booth's convincing argument they precipitated into unity. His points were put to the meeting and carried unanimously one by one. Over the teacups which followed Labour leaders came and asked me to induce Mr. Booth to hold similar conferences in the chief industrial towns. I put their request to Mr. Booth. At first he was obdurate : he must finish his great book first. I pressed him for only four nights in the winter, naming the towns, and I added, " Judging by to-night you will come back with the country behind you." A flash of response lit up his face. He would consider. His assent came in due course. I arranged with local friends conferences representative of organized labour in Newcastle, then individualistic, in Leeds, wildly Socialist, in Manchester, Bristol, Glasgow, and finally in a huge assembly in Birmingham. Everywhere Mr. Booth triumphed. The miracle of unanimity was repeated every time. The National Pensions Committee was formed. Frederick Rogers was appointed organizing Secretary, and for ten years we fought through to victory. I found that this emergence of Mr. Booth as popular leader and agitator took those who knew him best completely by surprise. The last thing in the world they would have expected of him to do was " to take to the stump."

In this first campaign I went everywhere with him and in our journeyings learned much of his thoughts. He told me how he would begin to meet the housing difficulties of London by a system of transit, complete, cheap and swift. Later, as the housing problem was becoming intolerably acute, I went to Mr. Booth and asked him to explain his scheme to a select conference of housing reformers. Again he pleaded the need of completing his great book on London. But after a few days he met a small conference in the Settlement, with the present Bishop of London in the chair, Lord Rosebery and representatives of the chief housing experiments in London and the kingdom being present. Again Mr. Booth won over everybody to his views. Hence arose the Browning Hall Conference on Housing and Locomotion, with a Committee including

the present Cardinal Bourne, the Archbishop of York, prominent Nonconformists, and men of all parties. With lavish generosity Mr. Booth enabled us to distribute his leaflets and pamphlets all over London, and at the next London County Council we obtained a majority of both parties pledged to Mr. Booth's plan. We called in representatives of all forms of local government in the Metropolitan area, and finally by their recommendation got the Royal Commission on London Traffic appointed. That Commission confirmed Mr. Booth's contentions. But Downing Street and Spring Gardens worked at cross purposes and the decisive measures were not adopted. Up to the present hour the measures proposed for dealing with London Traffic are little more than the working out of the ideas of Charles Booth. True, his chief idea, of improved locomotion as the first step to housing the people properly, had been almost universally recognized.

Mr. Booth was a Tariff Reformer. He spent many hours in trying to convince me of the futility of Free Trade and of the need of Imperial Tariffs. He believed with Joseph Chamberlain in developing the great estate of our Empire. I made him a present of the Manchester School right away: I had fought all my public life against *laissez faire*; but his case for revolutionizing our whole fiscal system, I could only tell him, was to my mind not proven. It has since occurred to me that Mr. Booth may have supposed that his triumphs in Pensions and Housing might be extended to Tariffs, if I could bring with me the ghosts of organized Labour.

He was a charming man. His eyes were singularly expressive and impressive: as an idea grew on him, they grew larger and more lustrous. He had also a very kindly sense of humour. But with his swift intuitions and great ideas he had no patience with the routine of committees. He did not much care what powers might be vested in the House of Lords or House of Commons; ideas would win their way under any governmental machinery. His was Lowell's faith:

> "Truth only needs to be for once spoke out
> And there's such music in her, such strange rhythm
> As makes men's memories her joyous slaves,
> And clings around the soul."

Charles Booth refused all titles: they could be bought. He accepted the Privy Councillorship, for that could not be bought. He craved for the coming of a prophet-soul who would gather up all the wrongs of the people into his passionate demands and bring in the new day. For such a one he waited in vain. But he prepared the basis of fact on which future reforms must be reared.

If Charles Booth was the greatest social reformer I have ever known, the greatest theological reformer I have met was Albrecht Ritschl, under whom I studied at Göttingen. He founded no school, but gave a direction and an impulse which have dominated modern thinking about things Divine. Himself torn by a violent spiritual crisis from bondage

to the Tübingen School, he has freed theology from transcendental intellectualism. Curiously dogmatic in his exegesis, and seriously vulnerable on other sides of his teaching, he brought us out of the cloud of Hegelian metaphysics to the firm ground of historical reality. It was a hint of his that set Wellhausen on his tremendous work of Old Testament reconstruction. We owe the centrality of the Kingdom of God in all religious thinking more to Ritschl than to any other man. When I first saw him and heard him I was not favourably impressed. He was short, had a bouncing walk, and did not suggest a high degree of Christian humility. His German was involved, periodic, and difficult to follow. I remember a great academic day, when among others Bismarck was awarded the degree of Doctor of Divinity (!) and Ritschl delivered the chief address ; my German fellow-students gave up the attempt to follow him in despair, and afterwards came to me, foreigner though I was, glad to obtain such glimmering of his meaning as had come to me. In his lectures he was ruthless in his handling of the Pietists, the Methodists, and the other miscellaneous sects. He despised those who deprecated Charlemagne's forcible conversion of the Saxons—they would saw off the branch of the tree on which they were sitting ; whereupon one of the students slyly suggested that we had better send out gunboats to heathen lands instead of missionaries. But the longer one sat under Ritschl the more one liked him. There was a grand plerophory about his deepest utterances ; and he could deal in playful humour. In his ethic he was especially himself : in vindicating his position as Christian teacher against some savage critics, he admitted with a smile, " I am not so pious as they," and as an emphatic, " No " rose from the class, he repeated his remark with a slightly ironic unction about the word " pious."

One experience which he related of himself amused and impressed us all. He confessed that once he had become seriously alarmed at his want of charity. He had the greatest difficulty in keeping from hard and bitter thoughts about his brethren in the churches, preachers and professors and the rest. He was greatly distressed. But there came to him a rather long leave of absence. He was away from home for many weeks. He was delighted to find at the end of that time his old charity had returned. He was quite free from unkindly thoughts towards any of his brethren. He cast about for an explanation. At last he found it. While he was away *he had never once opened a religious newspaper*. So now he did without the Church papers altogether, and maintained his charitable feeling towards all. I trust I kept this story in mind when I was editing a religious weekly.

When I was at Halle, previous to my Göttingen days, I naturally fell in love with dear old Professor Beyschlag. His blue eyes and fresh coloured cheeks and bright smile are a pleasure to remember. His little pamphlet on the Resurrection was a great help to my faith. But with all his genial tolerance of other lands and ways, he could not

refrain from smiling at some things in Churches other than his own. I remember a group of us students taking tea with him in his garden. There were Russians and Americans among us as well as Germans. Beyschlag inquired of a young American Congregationalist how things were managed in his Church. The youth, of course, replied that his Church was governed by the members and their vote was decisive. "But are women members?" "Certainly," was the American answer. "And," brimming over with fun, "do *they* have a vote?" "Yes," came the answer; and at once Professor and German students were convulsed with laughter. The joke was repeated to later comers: "Among the Congregationalists the women have votes; and they settle everything by vote of the members; the women too, ha! ha!" Yet so, against those who laughed, Time turns the laugh. Now in Germany and Russia and America women have the highest franchise in the State.

The Settlement under my care was from the first active in the furtherance of international unity. It had residents from almost every country in Europe. It initiated the first of the hundreds of town's meetings called in support of the Tsar's message which led to the first Hague Conference. In sending its travel club a second time to the Hague, in 1913, it discovered that the Third Hague Conference, due in May, 1915, was not being prepared for by this country. We set to work to press for preparation. In our Adult School we hammered out a programme for the Third Hague Conference which was afterwards published. When the World War burst upon us we revised our proposals and formulated a programme to abolish war. Invited to lecture on the Settlement at the Auburn Theological Seminary, New York State, I went; and preaching before Cornell University I launched our programme. Letters of introduction to President Wilson and other leaders had been offered me; but I declined them, feeling that what little I could do should be done in helping to form a public opinion without whose support potentates were powerless. Yet quite unexpectedly I met Andrew White, ex-Ambassador at Berlin, the American representative at the Algeciras Conferences, and ex-President Taft. I submitted our programme to them and others of public influence, and the respect with which it was received by them strengthened my faith in it. At Auburn one of the Professors, hearing I was going to spend two days sight-seeing in Washington, told me he had written to his brother-in-law there about me, and gave me his card by way of introduction. I had no idea of seeing any celebrities, only wishing to see the great city. But as I woke on the first morning at Washington I looked at the Professor's card, found it was addressed to Mr. Lansing, and to my utter surprise urged him to arrange for me an interview with the Secretary of State, Mr. W. J. Bryan. Of an opportunity so unexpectedly pressed upon me I could not refuse to avail myself. I went to the State House, and felt reassured when I saw the portrait of

my old friend Col. John Hay smiling down upon me from the wall of the waiting room. Mr. Bryan received me very cordially, with a broad smile and a hearty grasp of his great hand. I told him that (at that time) I was glad the United States was neutral, that she might the better at the end of the war bring all Powers together in a Third Hague Conference to abolish war. " All the combatants," he said, with the sententiousness which was entirely natural to him, " are numerously represented in our country. Not a soldier dies, on any front, but there is bereavement in the United States." That fact, I urged, made her task of mediation easier and more compelling. Then I told him of our " Programme to Abolish War," premising that, of course, I could not expect him to pronounce any judgment upon it until it was demanded by public opinion. He listened respectfully and appreciatively. But whether what I said made any deep impression upon him I could not see : he was so full of his own plan—of treaties postponing war until an interval of three or six months, when, he believed, war-passions would cool down, and no war result. I could not, of course, tell him that the scheme seemed to me utterly impracticable for holding back such a foe as Germany. As it seemed time for me to go, I said to him that we would probably never meet again on earth, and knowing his deep religious convictions, I must, as a believer myself, tell him of the religious origin of our movement. I was startled at the change that came over him. Cordial before, he became almost affectionate. He opened out heart and soul. We were no longer Secretary of State and an obscure stranger ; we were brothers in Christ. In view of later " Fundamentalist " controversies I am glad to remember that his talk was all of Jesus. Christ was the spring—that was the idea which he elaborated with oratorical swing yet great simplicity. Christ was not a tank or an exhaustible reservoir ; He was the spring, inexhaustible, irrepressible, able to satisfy all the needs of thirsting souls and thirsting nations. Time passed quickly unheeded by him. At last he came out with me into the ante-room, gave me a copy of his peace-plan, and wrote his name upon it. As he retired to his own room the venerable usher, too serious and frank to be guilty of diplomatic flattery, said to me, " Yours is the longest interview that Mr. Bryan has given to any one for many a long day." Such was the effect of our comradeship in faith. Mr. Bryan's last words to me were, " No President of the United States has ever had a Secretary more loyal—I might even say subservient—to him than Mr. Wilson has in me." Yet such is the precariousness of political ties that the next thing I heard was that Mr. Bryan had resigned and Mr. Lansing reigned in his stead.

Our programme was launched on the British public on my return in May, 1915, and led to the formation of the League to Abolish War in May, 1916. The Master of Balliol obtained a copy to send to a former student of his, then private secretary to President Wilson. I doubt whether, either by Bryan or private secretary, it ever reached him.

A little later, the Assembly of the United Free Church of Scotland, in adopting our programme, declared that it had anticipated President Wilson's leading ideas. When the Covenant was finally issued we found that it more nearly, though still incompletely, corresponded to our programme than to any before the public when ours was launched. That same programme, I may add, obtained the pledged and signed support of one-third of the House of Commons elected in 1923, including men of all parties, one-half of the Ministry, and seven members of the Cabinet. The Protocol of 1924 proving to be an expansion of our programme, our League has since devoted its energies to inducing the British people to adopt the Protocol.

From the first year the Browning Settlement annually celebrated the Fourth of July as a demonstration of desire for the unity of the English-speaking, and then later of the entire world. So, *The Times* discovered with surprise, it had initiated the keeping of the Glorious Fourth as a British festival. When finally the United States entered the War the idea occurred to me that the new comradeship between Republic and Empire should be signalized by a great demonstration in the Albert Hall on the Fourth of July, attended in equal numbers by American soldiers and citizens then in London, and by British citizens and soldiers; also that King George should preside. So the memories of conflict and schism should be wiped out by an expression of genuine moral unity: the moral mischief wrought by George III. would be effaced by the cordial welcome of George V. I knew, of course, that neither of the two Powers could make a move in this direction without being sure how the other would receive it. As the originator of the British celebration and of this idea I felt called upon to play the part of a *tertium quid*. I found reason to believe that the British Government would welcome the project and that it would not be viewed with disfavour by the King himself. Armed with this assurance, I obtained audience of the American Ambassador, Dr. Page, with whom the Settlement had already had interesting relations. He received me with the frank openheartedness which has always impressed me in American statesmen. I outlined the scheme to him. He listened with that glow of sympathy and alertness which all will associate with him. I did not hesitate to go further and indicate what we hoped from British-American co-operation in the abolition of war. His answer surprised me, but made me admire the frank faithfulness of the man. "Next July," he said, "will be too soon. We Americans will by that time have done nothing of importance. You know our temptation as Americans to talk, talk, and go on talking. And your proposed celebration would let loose tides of American oratory—before we have *done* anything. When we have accomplished something in the War then we can meet our British associates as comrades in *deeds* and not in *words* only." In bidding me good-bye, he said: "Wait till we have done something and then both in this and the further matters you spoke of, we shall back

you up for all we are worth." So spoke the Ambassador of the Colossus of the West to a private British citizen. Such was his respect for ideas, by whomsoever propounded. Next year the throes of the European conflict, and then the death of the beloved Dr. Page, postponed the realization of my idea *sine die.*

One of the chief contributions which the Settlement made to the life of the time was the institution of Labour Week—Labour Day or Labour Sunday at the beginning of May expanded into an octave of meetings at which Labour members urged on the workers of South London and then of the world the need of personal religion. Among those I invited to speak was the late Keir Hardie. My first impressions of Hardie had been—due probably to Press exaggerations, distortions, inventions—far from prepossessing. But I came to know him better. He made the first Labour Party in the British Parliament more like a Church than a political Party. He actually induced all its members, whether total abstainers or not outside, to be total abstainers in the House. When a member was found guilty of drunkenness, he was disciplined, visited and admonished by the more fatherly members of the Party. Their first meeting, after the general election, held in Queen's Hall, and presided over by Hardie, had quite the flavour of the ancient Galilean idyll. Not a word was said that, as I felt at the time, the Master would have disapproved. Such was Hardie's influence, which seems all the more wonderful by contrast with the Labour Party of to-day. I naturally wanted him to take one evening in Labour Week. He replied on a postcard saying that he was in full sympathy with our aims, but he could not speak on religious subjects without making a great failure. I wrote at once assuring him that the spirit of our meetings would make failure impossible ; but even if he failed, his failure would do more good than the most voluble successes. He came. He spoke to the crowded audience with all the perfervid passion of a Scottish evangelist. Those who heard him at the climax of his speech utter the great words, " Come unto Me all ye that labour and are heavy laden," will never forget. Under his moving address several souls were converted, as later and long after they confessed with joy. As an oration, the speech was perfect. Following with the trained ear of an old reporter, I noted that every sentence was perfect ; the whole speech could be reproduced in print without alteration or correction of a single word. Only Bright could equal this word-perfectness. But what fused and dominated all he said was an intense, almost overwhelming spiritual passion. Such was the man whom our sensational journalists had portrayed as a wild man of the woods, a crank and a charlatan !

A little later he went to France with a company of the Brotherhoods, and delivered practically the same address to the French workmen, whom he roused to cheer the Sermon on the Mount with enthusiasm. Shortly after I saw him in the House and asked him to accompany the Labour members on a peace pilgrimage to South Germany, with a view

to an address from him on Labour and Religion to the Social Democrats of Stuttgart. He said there would be no difficulty about getting such a meeting together: any meeting he was announced to address would bring a crowd of Social Democrats. There was not a shred of boasting about the remark: he knew his power over his Continental comrades. He could not, however, join us. I urged; I said that it seemed as if in the Providence of God British Labour members were called to evangelize the working classes of the Continent. He answered promptly, "I have not a doubt about it." Here was another glimpse into the heart of the man.

He spoke again at our Labour Week in 1913. Then he made a most memorable confession. He said: "I often feel very sick at heart with politics and all that pertains thereto. If I were a thirty years younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home—and wife and child if need be—to go forth amongst the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. We are all of us, somehow or other, off the track. What is wanted is a fresh inspiration. . . . The need of the hour is a fresh crusade to restore religion to something like its pristine purity. . . . This Labour Week, by bringing Labour men and Christian men and women together, may easily prove the nucleus out of which the real reformation of Christianity may come." These words made a tremendous impression then and wherever the printed page has carried them.

When Hardie descended from the platform into the speaker's room I said to him, "Why wish to be thirty years younger? You have vigour enough and power enough to do what you have outlined. Why not?" He looked at me and said pleadingly, "Man Stead, if you knew how sorely tempted I am sometimes, you would not talk to me like that." Alas and alas! the War which burst upon us next year seemed literally to break his heart. But as I knew him he was one of the noblest Christians I have met: as true as steel, as brave as a lion, a warm brotherly soul, with a heart as tender as a woman's, and aflame with passion for Jesus Christ.

F. Herbert Stead.

THE DIALECTIC THEOLOGY.

A SURVEY OF THE MOVEMENT OF KARL BARTH AND HIS FRIENDS.

"When I look back on my way, I am as one who, groping upwards in the obscurity of the staircase of a steeple, seized suddenly a bell-rope instead of the railing, and then heard that the big bell above him had been moved and its clanging was attracting everybody's attention."

With these words in the preface of his *Dogmatics* Karl Barth describes the situation in which he found himself after having published his *Römerbrief*,[1] which stirred up the whole theological world in Central Europe.

I. Origin and Growth of the Movement.

The movement which he started is indeed remarkable by its extension as well as by its profoundness. It is sweeping like a whirlwind over a large part of the younger generation of theologians, especially in Switzerland, where it originated, and in Germany, where Karl Barth is now teaching in the Theological Faculty of the University of Münster. But the movement has not been confined to these countries: it is spreading over Holland[2], is influencing the Northern and Eastern Churches, and is beginning also to interest theological circles in Great Britain[3] and America[4]. It is also remarkable to see that no theological movement of modern Protestantism has ever raised so much interest in Roman Catholic circles, where it is sometimes considered as being the most hopeful movement since the Reformation. Some younger enthusiasts in the Protestant world would not even shrink from praising Karl Barth as a new Luther. The theological Reviews of recent years in Germany and Switzerland contain innumerable articles on the new theology.[5] Quite a number of brochures and books are dealing with its problems,[6] and synods and pastoral assemblies are resounding with the clamour of the struggle between the enthusiastic disciples of the new school and its antagonists. The movement is no more confined to the theological world, but is already penetrating into church life by being

[1] 1st edition, 1919; 2nd edition (Chr. Kaiser, München, 1922).

[2] Haitjema, *Barth's Kritische Theologie* (Lunkenbein, Leipzig, 1926).

[3] See articles by John Phillips in The Congregational Quarterly, July, 1926, and July, 1927, and by myself in *The Expositor*, April and May, 1925.

[4] *Christian Work*, 1926.

[5] Cf. *Christliche Welt*, 1921-24 (Marburg); *Theologische Blätter, Ztsch. f. Theologie und Kirche; Protestantenblatt, Zt. f. systematische Theologie, etc.*

[6] M. Rade, *Glaubenslehre*, 1924; Max Strauch, *Die Theologie Karl Barth's* (Chr. Kaiser, München).

interpreted to the ordinary Christian in popular pamphlets, brochures[1] and sermons[2].

Karl Barth was a Swiss minister in Safenwil when he published the *Römerbrief* which fell like a shell on the relative calm of the Church and of the class-rooms and colleges of the theological world. Evidently some of his ideas were in the air. At least some of his friends, (*e.g.*, Brunner) are claiming that they arrived at the same position independently and from different sides. Besides Karl Barth, two other Swiss theologians are the most prominent leaders of the movement—Prof. Brunner and Pastor Thurneysen. Emil Brunner, of Zurich, was formerly a Swiss Fellow at Union Theological Seminary, New York, and then a pastor in the canton of Glaris, where he published a vehement attack on the theology of Schleiermacher[3] who is often considered as the *pater ecclesiae* of the nineteenth century, and who is thrown now, by Emil Brunner, into the abyss as a heretic and a falsifier of evangelical truth. Brunner, now Professor of Dogmatics at the University at Zurich, is the systematician of the modern theology. He has recently received an invitation to expound his ideas in public lectures at different Divinity Schools in America.

Eduard Thurneysen[4] is pastor at Basel and an intimate co-worker of Karl Barth. He draws practical conclusions from the new theology for his church work. He has also published a valuable book on Dostojewski, who with Kierkegaard and Overbeck is considered one of the forerunners of the movement.

These first promoters of the movement are Swiss theologians of old Reformed stock. In Germany there is a Lutheran, Friedrich Gogarten, now Assistant Professor at the University of Jena, who, with other theologians like Bultmann, Karl Ludwig Schmidt, Th. Merz, is propagating the movement in German Lutheran circles. The new theology has also its special Review, *Zwischen den Zeiten*, edited by Merz and published by Chr. Kaiser in Munich. Such a high standing theological periodical as the *Theologische Blätter*, edited by Karl Ludwig Schmidt, has also widely opened its columns to the new ideas. The Faculties of Göttingen, where Barth was teaching for a while, of Marburg and Münster, are of course particularly under the spell of the new movement, whilst others are less touched and some are saying that the high-water mark is already passed. At any rate, the movement has brought up fresh problems and inspired dogmatic theology with new interest, a new earnestness and new life, to such an extent that the older

[1] Paul Burckhardt, *Was sagt uns die Theologie Karl Barth's und seiner Freunde?* (Basel, Werner-Riehm, 1927); W. Kolfhaus, *Botschaft K. Barth's*, 1927.

[2] Komm Schöpfer Geist, *Sermons by Karl Barth and E. Thurneysen* (Chr. Kaiser, München).

[3] Emil Brunner, *Die Mystik und das Wort* (J. C. B. Mohr, Tübingen, 1923).

[4] Eduard Thurneysen, *Dostojewsky*; and in the volume of sermons, *Komm Schöpfer Geist* (Chr. Kaiser, München); *Das Wort Gottes und die Kirche* (Kaiser, München).

schools and many of the great leaders of past decades are really bewildered and cannot quite understand whence the new wind came so suddenly, all the more as the new school is very aggressive in thought and tone—as was often complained by those who were so vehemently attacked. It was particularly upsetting that the storm rose from exegetical quarters, where everything, especially in the New Testament, seemed to be more or less settled, except some new problems of the *Formgeschichte, i.e.*, the literary form of the Gospel tradition.

But the *Römerbrief* of Barth, the first trumpet-blast, was not one of the usual exegetical books going deeply into philological explanations or pondering mere historical problems. Although not neglecting these facts, it laid all emphasis on the eternal question which God and His apostles are placing before men. Barth had heard again this Voice behind all the accessory, exegetical, or literary details which have so preoccupied other theologians. The book, a big volume, had an extraordinary success, more than 14,000 copies having been printed. Other exegetical books followed.[1]

But the discussion was soon transferred from the exegetical into the systematic field, especially by Brunner and Gogarten, and just now Barth is publishing the first volume of his *Dogmatics*[2], the proofs of which I have been permitted to examine before publication by kindness of the publisher.

II. The Theological Environment.

In order to understand the meaning of the new movement it is necessary to cast a glimpse at the theological situation on the Conty nent in recent years.[3] The whole theology of the nineteenth centuriwas more or less under the influence of the great theologian of the beginning of the century, Schleiermacher. All the theological schools, modern orthodoxy as well as Liberalism and the school of Ritschl, have learnt from him.

The theological situation which faced the new movement a few years ago may be described rapidly by mentioning the following groups :

The orthodox position as represented by the Biblicism and Confessionalism of Kähler, Schlatter, Krämer, Luthard. Ihmels, Elert —or, in a milder form, by R. Seeberg.

Their antagonists, descendants of the Liberalism of former years (which was the theological offspring of the philosophy of Hegel),

[1] Barth, *Die Auferstehung der Toten* (1 *Cor.* 15) (2nd ed., 5-8th thousand, Kaiser, München) ; *Erklarung des Philipperbriefs* (Kaiser, München).

[2] Barth, *Dogmatik I.* (Chr. Kaiser, München, 1927).

[3] *Cf.* Kattenbusch, *Die deutsche evang. Theologie seit Schleiermacher* (Töpelmann, Giessen, 1924) ; H. E. Weber, *Das Geisterserbe der Gegenwart und die Theologie* (Deichert, Leipzig, 1924) ; Pfennigsdorf, *Theologisches Denken der Gegenwart.*

disciples of Biedermann, Pfleiderer, Lüdemann. This is a group which soon rapidly lost influence in the theological world, but had maintained a strong ecclesiastical position.

In the midst was a large group of theologians who had grown up under the influence of Ritschl and were occupying a great number of theological chairs in Germany and other continental countries. They laid most emphasis, as against a metaphysical position, on the revelation of God in history (which they have been studying with modern critical methods) and on the fundamental facts of Christian experience, especially on the ethical element. This school was—and is—represented in different shades by a series of splendid theologians such as Harnack, Jülicher, Herrmann, Wernle, Kaftan, Titius, Rade, the late Gaston Frommel in Geneva, and many others.

A new situation appeared with Troeltsch and the *Religionsgeschichtliche* school. They started from a comparison of the different religions, from which they gained the general conception of religion as founded in *a priori* attitude of human reason. The mass of discoveries concerning the relationship of early Christian religion to surrounding religions, especially in such studies as those of scholars like Reitzenstein, Gunkel, Bousset, Deissmann, *etc.*, seemed to place New Testament religion so near the other religions that it became difficult to speak of the absoluteness of the Christian revelation.

Contemporary religious psychology, without denying the metaphysical element behind the religious phenomenon, confined its interest to the study of the psychological aspect, without going as far to reduce religion to a mere psychological function, as does the American religious psychology.

If we leave aside men of a special character like Otto or Heim, the above mentioned groups and tendencies may, generally speaking, characterize the theological situation in which the new theology exploded.

It may be difficult to find a common denominator in these different schools. Nevertheless, the new theology has discovered one in the fact that the theology of most of these groups has its point of departure in elements of human consciousness, either of an historical nature or inherent in human experience.

Nearly all the theology of the last decades, in its apologetic and in the desire to find an accepted basis for the scientific discussion of the religious phenomenon, was therefore either historical theology or *Bewusstseinstheologie*, a theology of consciousness. History and psychology were furnishing, therefore, the basic element on which a scientific theological system could be built. The greatest care was therefore applied to historical research to find out the ultimate reliable elements of history with which faith was associated, and to a self-examination and the study of Christian experience to discover the rock on which a theological system could be founded.

The theology of Karl Barth is a frontal attack on the whole line of the theology of consciousness and against all the "historicism" and "psychologism" it implies. He accuses the theology of consciousness in that it takes its departure from a subjective fact, from which it deduces the unknown objective, God. So, for instance[1], Wobbermin is quoted as taking as point of departure the original polarity of all reality, of which the ego is one of the poles. Or Ihmels, who sees the certitude of the Christian conviction in self-certainty. For Troeltsch the truth of religion is found in the *a priori* law of reason immanent in human nature. Lüdemann sees a self-manifestation of God in the religious consciousness. Brunstedt begins with the ego; in so far as we are really ourselves, we are in communion with God.

Indeed, whether liberal or evangelical, the point of departure of this theology is in certain elements of human consciousness. Against this experimentalism or subjectivism or idealism—in brief, against all humanism, Barth is directing his attack with the question: What right have we to deduce a divine reality from some subjective data of our consciousness? All these conclusions go more or less back to Schleiermacher, and, in the last line, to the Cartesian formula, *Cogito ergo sum*, the deduction of reality from the fact of our consciousness. Barth would, therefore, not deny to Feuerbach the right to say that all theology is anthropology, and all our descriptions of the divine reality mere projections of human desires. In "psychologism," "historicism," in the relativism and idealism of this position, Barth sees the sworn enemies of the Christian religion of revelation. Here is the point in modern theology where Barth raises a new question.

III. The Point of Departure.

The new question for Barth has risen out of the practical need of the preacher. He has to face every Sunday and during the week the tremendous question, How can I speak about God, about an invisible and undemonstrated reality? The claim of the preacher to speak about God, taking his point of departure from any human experience or fact, is considered more and more as arrogance by the majority of modern men. In fact, preaching is impossible from a human point of view, and all our theological knowledge is nothing else than *docta ignorantia*[2], Neither our exegetic art, nor our historical knowledge, nor the category of causality applied to religious experience, nor an *a priori* idea of God, can help the preacher in this terrible need. "God is in heaven, we are on earth." Founding his preaching on religious data in human souls, or in a religious self-consciousness, or in historical tradition, must necessarily lead him to despair. There is no way from the human soul to the terrible sovereignty and aloofness of the hidden God, and

[1] *Cf.* Barth, *Dogmatik*, p. 52.

[2] *Cf.* Barth, *Wort Gottes und die Theologie*, p. 99.

e human soul is not capable by itself of building a bridge even from loftiest religious ideals towards the Unseen.

The point of departure is therefore the practical religious need of e human soul, the cry for God, the desire for certainty which is not isfied either by a scholastic or speculative theology or by a theology immanence, identifying God with the inmost part of the soul and erpreting Him thereby as an inherent element of this world. This rld cannot be God or an expression of His holy will. He is the ally different, and no human or earthly element is capable of pressing his transcendent sovereignty.

From this standpoint Barth and his friends are directing a furious ack against the theology of immanence professed by the Neo-testantism of *Kulturprotestantismus* as well as against a theology experience or any mystical theology, which is considered as the st dangerous self-illusion. Neither can theology reveal God by torical research, or make us understand the call of Christ by scribing the accessory historical and psychological circumstances of s appearance. The new school is emphasizing the entire inability of un to find or to understand God by himself, by his moral or religious forts.

The greatest care is therefore taken to protect the sovereignty of d. His absolute transcendence does not allow any pretentious riosity and unseemly human familiarity : the human soul has to do ly with the *Deus absconditus*, with the hidden God—ideas which are not irely foreign to Luther himself, and have a striking resemblance to e doctrine of Marcion.

If man can speak of God, it is only because He has spoken first. d speaks His word to man and is revealing Himself in a most personal, ightening, way as the terrible God Who is questioning us to the pth of our souls, and Who is confronting us with His judgment and s Grace. Neither life nor experience, nor *Das Heilige*, nor an ational element can justify the adventure of human preaching.[1] the action of this Word of God the whole of human existence, luding our theology and ethics, becomes problematic and manifest s a contradiction to God. The effect of our hearing God's Word is t that we know God and can make it an object of our study, but that e are known by Him and are recognizing ourselves in the light of is revelation. The new theology is therefore a theology of revelation.

V. The Revelation of God in Jesus Christ.

In his earlier writings it was not quite easy to understand Barth's adoxical doctrine of the hidden revelation, *i.e.*, of the manifestation God in Jesus Christ, by which any direct and sure knowledge about

[1] Barth, *Dogmatik*, pp. 63ff.

God's being was excluded. And as the movement (except Brunner *Philosophy of Religion*,[1] which deals, of course, with questions of princip had not produced hitherto a larger systematic *opus*, there was freque misunderstanding about the meaning of the revelation as understoo by Barth. But Barth is now publishing his *Dogmatics*, and there becomes clear that, in his main positions, he is reproducing the ancie orthodox doctrine of the Incarnation as the revelation of God in th descent from Heaven of the Logos, the Eternal Son, who *descendit coelo et verbum caro factum est.* We shall, of course, not reproduce he what this theology has in common with the oldest dogmatic heritag of the Church, but only point out the peculiar interpretation whic Barth gives.

First of all, this revelation is not to be understood as the immane manifestation of God's Spirit in a human hero. It is really the Word God entering flesh and blood, the nature of man which is under si and therefore under the wrath of the Holy God.

This revelation is neither the revealing of a general *a priori* truth nor a pantheistic penetration of the Cosmos with the Divine Spiri but the unique Word of God heard nowhere else than in Jesus Chris His Son, *consubstantialis patri*. What is revealed here is neverthele not an object for our study or our experience. The Divine nature ha not become visible, accessible, in Christ, in a concrete, direct way for "theology of spectators." Only the Father sees the Son. We hav not received by this revelation the possibility of entering into dire contact with God's hidden world. He remains hidden. His revela tion is one of a hidden God, Who remains, even in Christ, entirel *incognito*, and accessible, in His Love, only indirectly through "La and Obscurity, Distance and Judgment". We could not stand real direct revelation of God's sovereignty: the miracle of it consist in the veiling of the revealed God in the flesh of sin, in deepe humiliation.

Barth warns us, therefore, against that romantic pietistic theolog which feels sure in the possession of the revealed Love of God, an against the cult of Jesus which would mean the adoration of creatures– for instance, against the Jesu-latry of Count Zinzendorf and moder theology. Even here, in the doctrine of the Incarnation, he maintain his reformed standpoint: *Finitum non capax Infiniti*.

What is revealed to us by the Word is not an historical even In so far as we have in the Bible historical reports of the resurrectio they have to undergo the criticism of historical methods. Barth an his friends, therefore, freely apply the methods of modern criticis to the Scriptures. But they are not interested in the facts with whic all these critical methods are dealing, historical circumstances, literar

[1] Brunner, *Religionsphilosophie evangelischer Théologie* (Oldenbourg, Münche 1926).

[2] Brunner, *Philosophie und Offenbarung* (T.C.B. Mohr, Tübingen, 1925).

ependence, authorship, psychological explanation, *etc.* All these em subordinate to them. What counts in the Scripture is the living Word of God, which creates our true Ego by confronting us with the Divine Thou. Only where man is placed thus by Christ in the face of His Divine *Vis-a-vis*, God reveals Himself, and not in what we call religion, which is a product of human thinking, human nature. Religion the last and highest effort man makes to maintain his position before God. The God of religion is man's God, his creation, his own last possibility and not the transcendent God, the *Totaliter Aliter*, Who reveals Himself by hiding Himself in the human nature of Jesus Christ.

In the question how man reacts to God's revelation, Barth repeats the answer of the Reformation by combining in a most interesting way the position of Luther—the *Sola Fide*—with that of Calvin—the *Soli Deo Gloria*. This means a closer connexion of faith and obedience, and thereby a synthesis of the Lutheran and Reformed doctrine which deserves all attention at a moment when the Protestant Churches of the Continent are preparing to celebrate the anniversary of the day at Marburg when the split between Luther and Zwingli became irreparable for four hundred years. In connecting obedience so closely with faith, Barth has altered to a certain extent his former position in the *Römerbrief* and *Wort Gottes und die Theologie*, where, in fact, little place was left for ethical effort and social work. In the *Dogmatics* an ethic of obedience of an Old Testament character is again recommended in the place of an ethic of grace which depreciated human moral effort and left everything, in the end, to the catastrophic coming of God's new world vertically from Heaven.[1]

V. Church and Dogma.

The Church lives on this revelation and on nothing else. She dares to speak of God, because God is addressing His Word to her. But she is not in immediate possession of the content of the revelation as the apostles were. The *ecclesia docens* is not the *vox loquentis Dei*[2], as the Roman Church is pretending. Against this claim the main protest of the Reformation was directed. The Church is subject to the Word of God, and has ever to recognize it as her superior law, to which she owes obedience. Revelation and Church can never be identical. Revelation which for us means decision[3] is never identical with the revealed facts on which the Church reposes in her teaching and her preaching. She enjoys, therefore, not an absolute but only a relative

[1] I leave aside here Barth's much-disputed interpretation of the Revelation in the Cross as the two other volumes of his *Dogmatics* have not yet appeared. But see my articles in *The Expositor* (March and April, 1925). A book of Brunner on Christology is appearing under the title *Der Mittler* (J.C.B. Mohr, Tübingen).

[2] Barth, *Dogmatik*, p. 348.

[3] Gogarten, *Religiöse Entscheidung* (Diederichs, Jena).

authority, which she used, for instance, in establishing the *textu receptus* of the Scriptures. In so far as the Church is the communio of the faithful and the obedient she is recognizing in the Scripture the Divine inspiration, and has the right, in submission to its spirit, t recognize and to proclaim the doctrines and norms she is findin in the Scriptures. She is doing this by authority of the faithful com munion which is hearing the Word of God. It is an act of faith an obedience when she is fixing what is canonical. In order to do it sh has to apply the critical methods to the traditional text and to us the art of translation[1], which, applied independently and irreverently will never find out what God says in the Scripture.

The Protestant Churches have long neglected their teachin function, and have much to learn in this respect from the Roma Catholic Church. If they had used their teaching authority, the enthusi astic Biblicism of the eighteenth and nineteenth centuries would neve have been possible. They dealt with the Scriptures in a sovereign an self-asserting way, as if the Church had not existed long before them an their individual interpretation of God's Word. By her teaching authorit the Church claims to set up the confession which is indispensable fo a believing Church. Such a confession of faith has to say very concret and definite things and cannot evaporate the confessional or denomi national truths in vague generalities which bind nobody. She has to sa what she means, either to accept the ancient dogma willingly, or to se up a new confession of faith of her own if she feels she has the faith t do it, or to declare that she renounces her teaching authority unti better times come. Wherever the Church understands the Scriptur she has to claim allegiance to a canon, a normative text, a doctrine o the Father's, a teaching ministry, a dogma, which, however, is simpl a provisional and progressive attempt, as Newman realised, to approac the final eschatological Truth.

We see here distinctly that Barth is regaining the old orthodo position in regard to the Bible and the authority of the Church, in spit of the critical remarks he directs against a merely exterior and mechanica use of the Scriptures as verbally inspired.

VI. The Dialectic Method.

Dogmatic thinking is not a monologue, but it is dialectic, whic means thesis and antithesis, question and answer in a con versation between two partners standing for antagonistic positions Divine, transcending truths cannot be proclaimed in a simple concret statement which can never give more than one of its aspects. An human utterance on transcendent things is antithetic, because thei plenitude can only be understood, so to say, by going around it an stating the different and opposite impressions it makes on us. Kan touched the same difficulty when he spoke of the antinomies of reason

[1] Barth, *Dogmatik*, p. 373.

It is not possible, *e.g.*, to state the Divine truth revealed in Jesus Christ by the simple statement that He is God, or the other that He is man. Our concrete, one-worded knowledge is piecework. Nobody is able to express the transcending reality of Christ in one single word. We speak therefore dialectically of the God-Man, of the two natures in Christ.

Again, the Christian experience cannot simply be described by the one word, *grace*. This is only one side of the experience; the other is *sin*. *Sin* and *grace* together form the whole, which we can describe only dialectically, by two opposites, a Yes and a No. They may belong together in God's consciousness, but men cannot treat them separately, but only dialectically, as two sides of one experience. What grace means is understood only where sin is realized, and what sin is is not known for the real Christian without simultaneously knowing that God's grace is present. Barth attacks the false security of those who are flying into the sure port of *one* fact, *one* word, without knowing that a clandestine dialectic is dominating all human words by which we try to express Divine realities in their relation to human things. Because we are men we have to leave to God the one decisive word, but the word and knowledge of men is broken, antithetic, dialectic.[1] The pious word, when it tries to speak of the things of revelation, divides itself into two opposites, as the Red Sea was divided into two opposite walls of water. We are reminded here of Nicolaus Cusanus, who interpreted God as *complexio oppositorum*.

We see hereby that Barth claims to give a special theory of knowledge for the transcendent objects of faith. In fact, they are never objects in the same way as logic speaks of objects. Theological thinking is "existential thinking," according to a formula of the Danish thinker Kierkegaard, who has had the greatest influence on the movement. It means that this thinking is not, as scholastic thinking, an effort to extract reality from concepts, but a thinking with full responsibility to God for our whole real existence, without any mental reserve, without that character of a mere play with words which our ordinary selfish thinking so often assumes.

God's reality is not an object for our knowledge; it is self-evident. It cannot become an element of human consciousness as do the objects of nature or human persons. To know God means, first, to acknowledge His Being, His Word.[2] Or, in other words, "we are unable to know God's word by ourselves or in ourselves, but we know it through God and in God, or otherwise we do not know God, but we are known by Him." We are known by God, and to know God face to face is for us only an eschatological possibility.

This dialectic theology means, in fact, the refusal to accept the ordinary theory of knowledge for theological thinking.[3] Barth is not afraid of the reproach of a *petitio principii*, which would be the case if we

[1] Barth, *Dogmatik*, p. 460. [2] Barth, *Dogmatik*, p. 102. [1] Barth, *Dogmatik*, p. 105.

based our knowledge of Divine things on the Word of God instead of on our knowledge of this Word, because theology is indeed a *petitio principii*, and who is ashamed of it is ashamed of the Gospel. The apologetic attempt to prove the truth of theology philosophically or scientifically is here decidedly abandoned. The *principium primum* is the Word of God addressed to the sinful man. It is the point of departure in that dialectical conversation of which, in fact, all theology consists. Only after being known by the Word of God is man himself able to learn what God's Word is. Theological thinking has therefore to do, as Brunner says, with the elimination of merely human alien words from the Divine revelation.

The dialectic method is also combining entire submission to the Bible as the Word of God with the critical methods which are freely applied in the study of the Scriptures. Criticism is possible because the Word has entered into the sphere of human relativity in the same way as the Logos has become flesh in the Incarnation. In this respect, having become an element of human history, it is subject to our historical and critical methods. In so far as it is God's hidden Word, although revealed in human relativity, it has supreme authority by placing us before the Eternal God. Criticism is therefore justified in the direct interest of the revelation.

VII. Some Critical Remarks.

The first books of the movement, especially the *Römerbrief*, aroused a storm of criticism, and from the ripples which came from all quarters one could judge that a big stone had been thrown into quiet waters. Nearly all existing theological groups and parties felt an attack had been made upon them, and complained, not always without reason, to have been misunderstood and misrepresented.

The criticisms which the new movement had to undergo are symptomatic of the present-day situation, and show a battlefield on which the strategical positions of an old and a new radical theology are under vehement fire. It is worth while to look at the positions as occupied by the different theological groups.

Exegetical theology is reproaching Barth with misunderstanding and modernizing Paul. So, for instance, Jülicher and Heinzelmann, who are contesting the accuracy of the translation of certain Paulinian terms such as *pistis*—translated in certain cases as *fidelity*.

Historical theology is criticizing this new pneumatic theology for neglecting the historical development of certain dogmatical ideas and their roots in the surrounding ground of culture and religion. Critics like Harnack, Gressmann, Rade, Krüger, E. Vischer, are accusing Barth and his friends of confounding the historical, scientific interest, the attempt to discover the simple historical truth, with dogmatical and practical aims, and of caring too little, in their systematic constructions, for the necessary historical foundations.

The *religionsgeschichtliche Schule* is denying them the right to confine the Divine revelation to the little spot in Galilee while the great surrounding religions seem to be full of forebodings or presentiments, at least, of the revelation in the Bible, and Christian theologians themselves spoke of the *logos spermaticos*, to be found everywhere.

Orthodox theology, although hailing in the new theology a reinforcement of its own position, and although trying to dig channels for leading the fresh waters on to its own fields, is not thoroughly satisfied with this son of the old theology, who has Esau's hands but Jacob's voice. Its strongest objection is to the pessimism of the new theology, and the lack of certitude of faith, which in the *sola fide* is a particular heritage of the Lutheran Church. The war-cry is sometimes heard, *Either Luther or Barth*—either the joy and thankfulness of a redeemed inner assured of his salvation by faith, as Luther has taught, or this theology of despair which, it is said, leaves man uncertain of his destiny and unassured of the love of God.

Liberal theology, being in deepest condemnation as having betrayed the gospel truth to modern culture, is, of course, the sworn enemy of what they call a simple representation of an old supernaturalism and an outworn Biblicism, or even sarcastically "a theology of inflation." It is unthinkable, it says, that such a gulf exists between religion and culture, between God and man,[1] between the transcendent and the immanent God, and no eschatological hope can dismiss us from the practical obligation to work for culture, the development and social welfare of mankind.

Practical theology is astonished that the Gospel should be so difficult to understand and should need a dialectic method for its interpretation. It does not yet seem, in spite of a volume of sermons published by two leaders, how such a paradoxical dialectic theology can be preached to the man in the street. It points to the extreme simplicity of the message of Christ, and compares it with the obscurity of these paradox formulas and with the confusion which will take place when men are no more confronted with a simple and understandable Gospel but with a dialectic theology of *Sic et Non*. The Gospel is said to have again become a theology, and ethical rules for the contact of daily life to have been eliminated by an eschatological ethic of grace.

But the main opposition comes from systematic theology, which is directing its criticism mainly on two points: against the dialectic method, and against the emphasis laid on the absolute transcendency of God. The dialectic method is criticized as a *Fremdkörper*, a foreign philosophical element in the field of theology, a method fit for scholastic definitions, but not for interpreting the simplicity of the Gospel and the certitude of faith. A dialectic theology, it is said, is undermining any basis of ultimate truth by opposing a contra-verity to any truth which has once been discovered. The main criticism, however, is applied

[1] Bernhard Döries, *Der ferne und der nahe Gott* (Klotz, Gotha, 1927).

to the theory of the absolute transcendency of God, which seems to be contradicted by the very doctrine of the Incarnation.

These criticisms from different sides are showing how deeply the theological world has been stirred. Space forbids to enter more into details or into a critical discussion of all the points which form the substance of innumerable articles, brochures and books. It seems already that criticism has not failed to influence certain positions of the dialectic theology which have been altered since the *Römerbrief* appeared.

To sum up. The significance of the dialectic theology for our time seems to me to be found in the following features :

(1) It is a necessary and efficient reaction against the exaggerated "historicism" and "psychologicism" prevailing in many utterances of modern theology.

(2) By emphasizing afresh the transcendency of God it is resolutely opposing a theology of revelation to any merely religious idealism, and is drawing a sharp line between culture and religion, on one side, and the revealed Word of God on the other.

(3) It has again placed in the centre of theological interest the essential truths of the gospel about sin and grace and the redeeming personality of the living Christ.

(4) It has combined "Fundamentalism," protecting essential truths of the Christian message, with entire liberty to use modern critical methods, and is thus able to liberate orthodoxy from its fear of betraying the revelation in the Gospel by the use of critical principles applied to its historical expression.

(5) In acknowledging the *Sola fide* as well as the *Soli Deo Gloria*, a theology of faith with a theology of obedience, it is preparing the ground for an agreement between Lutheranism and Calvinism, without eliminating thereby the specific truths which are protected by both.

ADOLF KELLER.

MODERN LEXICOGRAPHY.

Polonius: What do you read, my lord?
Hamlet: Words, words, words!

THAT great literary enterprise, the *Oxford English Dictionary*, is at last approaching completion, and it may be confidently said that when some future historian contemplates the literary output of our era he will assign a high place to this magnificent work. Inasmuch as its first and most distinguished editor, the late Sir James Murray, was himself a Congregationalist, some facts concerning the dictionary with which his name will always be associated may have the greater interest for many of the readers of the CONGREGATIONAL QUARTERLY.

The work was first projected as far back as the middle of last century, for it was in the year 1857 that Dean Trench, afterwards Archbishop of Dublin, and himself a keen philologist, suggested that the time had come for the preparation of an English dictionary which should provide a complete vocabulary of the language, and which in design and execution should be worthy of the scholarship of the time. The suggestion was taken up by the English Philological Society, of which Trench was a member, and much material was gathered during the next few years, but it was not until 1878 that a definite beginning was made with the editing of the work. In that year the Oxford University Press, having undertaken the publication of the new Dictionary, appointed Dr. Murray, at that time English master at Mill Hill School, Editor-in-chief, and arranged for him to have a staff of competent assistants. Before long Murray removed to Oxford, erecting his "Scriptorium" in the garden behind his house, and here the greater part of the work has been done.

The story of the inception and of the earlier fortunes of this colossal enterprise has been often told. From the first deep and widespread interest was manifested in a practical form, hundreds of readers rendering gratuitous assistance in selecting and transcribing quotations from the works of English writers of all periods since the twelfth century, while the help of many scholars and men of science, both at home and abroad, and of experts in Commerce, Industry, and the Arts, was continually sought and freely supplied. As the years passed by Dr. H. Bradley, Dr. W. A. Craigie, and Mr. C. T. Onions were successively appointed co-editors, having definite portions of the alphabet allotted to them in order to expedite the work. The last two bid fair to have the honour of publishing the final section, and so completing the concluding volume before very long.

Dr. Murray died in the summer of 1915, his unceasing labour on the Dictionary having extended to thirty-three years. The ninth volume contains a well-deserved tribute in the following terms:

"Sir James Murray at the beginning laid the lines and drew the plan. In the prosecution of the work, when it became clear that it must be shared, his amazing capacity for unremitting labour enabled him to take more than an equal part, and the volumes produced by himself show characteristic excellences which cannot be exactly matched, though they may be rivalled by merits of another kind. He will not write the last pages, but more than that of any other man his name will be associated with the long and efficient working of the great engine of research by which the dictionary has been produced."

The Dictionary claims to be "based on historical principles." This indeed is one of its most distinctive features, and is abundantly illustrated in the systematic and scholarly account given of the development of English words both in sense and form. Another impressive feature is the scale on which the work is planned. In the preface to one of the volumes reference is made to the "multitudinous ramifications of meaning" of the older and commoner words, many of these having required weeks of concentrated labour in order to prepare the respective articles for the press. The article on *Run*, for example, extends to thirty-seven columns (three columns to the page), the longest article of all being that devoted to the treatment of the word *Set*. To peruse such articles is to be impressed with the skill and pains and patience which their preparation has demanded, and not less with the evidence they afford of the extent to which our language has been cultivated as an instrument of human thought. The scope and character of the work, also, are such that much of antiquarian interest may be found in its pages. Reference in this article may appropriately be made to information given in explaining some of those terms which are significant in our own denominational principles. The reader learns, for instance, that while the word *Independency* was the prevailing name for our polity in this country in the seventeenth century the word *Congregationalist* was also employed in the same century in the sense it bears to-day. The earlier words *Barrowist* and *Brownist* of course take us back to the Elizabethan period. Illustrative quotations under some of these terms, as might be supposed, reflect the contempt and obloquy which the fathers of our faith and polity were called upon to endure. In a work published in 1583 there occurs the expression, "Divers newfangled fellows sprung up of late, as the Brownists," apparently the first known occurrence of the word, while in the following century we come across such unflattering references as these, "Ignorant itching Separatists, malitiously [*sic*] divided amongst themselves," "That new-born bastard, Independency," and the like. In the lengthy article devoted to the word *Church* it is interesting to find that one of the earliest quotations illustrating our distinctively Congregational use of the word is John Robinson's definition given in a work put forth in 1610—"A company consisting

though but of two or three, separated from the world, whether Unchristian or Antichristian, and gathered into the name of Christ . . . as a Church." Those of us who speak of our place of worship as a chapel would find that this name had originally no connexion with worship at all, coming as it does from a late Latin word *capella* (a cloak), its religious connotation originating from the fact that a sacred relic of this nature was preserved in a sanctuary belonging to some princely abode.

Many pages of this Quarterly might easily be filled with information of the most interesting kind taken from any one of the volumes which comprise this noble work, a work which is indeed beyond praise. The Editors have explored the whole extent of the life of our English tongue from before the age of Chaucer down to our own. They have based the work, not upon previous dictionaries, though these have been laid under continual contribution, but upon the incomparable literature of which the English-speaking peoples are possessed. The result far outstrips all previous work in the same line, and will remain a store-house of philological learning and a standard of lexicographical achievement for generations to come.

R. H. Lord.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

AMERICAN CONGREGATIONALISM.

I DO not know whether Congregationalism took as long to come to denominational consciousness in Great Britain as in America. The scattered location of our churches, at least outside of New England, the extent of our territory, and the circumstances of our coming out alike from the Mother Church and the Mother Country, have made it a slow process with us. Deeper than any outward circumstances, of course, has been the ingrained temper of the Congregational churches. People who have been cradled in liberty and nursed on independence do not get together so easily as people brought up in some other ways. At all events, within the last half century there have remained some Congregationalists who maintained that there was no such thing as the Congregational Church ; there were only Congregational churches.

Strange to say, the movement which finally started us toward getting together was the same movement which had earlier accentuated our divergencies. It was the growth of our missionary societies. According to the good old Congregational way, when any group of Congregational ministers and laymen saw something that needed to be done, they organized a society to do it. All the authority they asked or needed was the ability to effect it. The American Board of Commissioners for Foreign Missions and the American Missionary Society were as distinct in personnel and management as if they existed within different denominations. When the Congregational women wanted to do their part in the foreign missionary enterprise, they organized a society of their own. At one time we had fourteen of these National Societies, each doing its own work in its own way and all entirely independent of one another. The work they did was all necessary work, and it was all well done, without more overlapping or interference than was unavoidable. But it well illustrates the chaotic condition that prevailed.

Since the great bond of union among Congregational churches lies in their co-operation in common missionary and philanthropic work, there was a growing feeling that this union might become much more marked if the common undertakings were carried on in a more unified

way. This feeling was probably reinforced by the bewilderment caused by so many independent appeals, and by the difficulty of educating ministers, not to say laymen, in the intricacies of the system.

Among our Societies was one that was representative, in a sense that not all of them were, of the Congregationalism of the country. It was the National Council. This Society did no missionary work, and it had not played a great rôle in the history of the denomination. It held its first meeting in Boston in 1865, and did not meet again for five years. After that it began to meet every three years. Having no practical obligations to discharge, it was largely a clearing-house for Congregational opinion. It was altogether a talking concern; the big men made speeches and the rest of us listened; no business, practically, was done. The part which this National Council has now played in the development of our denominational consciousness and machinery, nobody even twenty years ago would have foreseen.

An impromptu step toward a greater unity was taken, in an entirely unofficial way, when the National Council met in 1904. It was taken, not by the Council, but by the pastor of the entertaining church, who got the programme committee to extend the period of the Council meeting, and invited all the Societies (which then numbered no more than seven or eight) to hold their annual meetings in conjunction with the meeting of the Council. The American Board declined the invitation. It met a few days before the Council, in a place nearby, but adjourned to attend, in a body, the Council meeting. The rest of the Societies accepted the invitation. Since these Societies, up to this time, had held their annual meetings at different times of the year and in different parts of the country, very few people being able to attend more than one of them, this simple step taken in 1904 was in itself a decided step toward unity. At succeeding meetings of the National Council the Societies continued this practice, even the American Board falling in with it. The Council still met once in three years, thus giving each Society two annual meetings by itself.

At the Council meeting in 1910 a "Committee of Nineteen" was appointed, to report three years later, on the re-organization of our missionary work, the "re-organization" looking chiefly toward greater unification. This committee did invaluable work, recommending certain steps towards unity, and creating (this gave us one more Society, but that was inevitable) "The Commission on Missions," a permanent commission representative of the entire country, under whose guidance further steps in the same direction might be taken. They recommended that the National Council meet every two years instead of every three. They also recommended the removal of the headquarters of several of the Societies to New York, so that we should no longer be wholly concentrated in Boston as we had been.

It is not necessary to report in detail the steps that followed; except that in 1924 a further "Committee of Twelve" was appointed

to effect, or at least to recommend, further steps toward unification. They were unable to get their proposal for a single missionary magazine adopted. But the Council did adopt, and the Societies accepted, their proposal of a single organization for home work, bringing eight Societies under a single management; likewise their recommendation that the various Women's Foreign Missionary Boards, both in their administration at home and in the direction of their work abroad, should be merged in the American Board. In this re-organization each Society stood to lose something, but it now appears that none of them did. A part of the new plan was to apportion to each State the amount it should try to contribute to the total missionary work of the denomination, and to apportion the percentage of the total budget to the various Societies; also to set up a central committee on "promotion." The Societies, it must be said, accustomed as they had been to look at things each from its own point of view, acceded to this programme of unification with more generosity than might have been expected, making an honest and successful effort to see the matter from the point of view of the denomination as a whole. The most valuable effect of this, apart from any saving in the working of the several Societies, has been its contribution to the denominational consciousness. I do not know that anyone any longer says that there is no Congregational Church in America, but only Congregational churches.[1]

The temper of the Congregational Church of America, thus come to consciousness, may be illustrated in various ways.

First, in its attitude toward other denominations. We have always been willing to entertain any proposition for Church union, and have effected one or two minor movements in that direction. Where such proposals have failed it has not been due to any narrowness on our part (nor on the part of the other denominations involved), but because of circumstances which made the move seen impracticable or immature. One such movement, more hopeful than some we have tried, is now on foot between the Congregationalists and the Universalists. The Universalist body split off from the Congregationalists about 1785, in a natural and wholesome protest against views of human nature and salvation. The views against which it protested have disappeared from the Congregational Church. The Universalists themselves have

[1] It is the essence of Congregationalism, and of Congregational journalism, that there should be complete liberty, and that a contributor should be able to express views which are, in appearance or reality, diametrically opposed to the views of other contributors—or of the editor. We should have thought that there were those in America, as there are many in this country, who consider the use of the term "Congregational Church" dangerous as liable to lead to the neglect or minimizing of fundamental principles. We ourselves hold that there is One Church of Christ and that there are local churches, "outcrops" of the One Church in a particular place, and that no intermediate organization has a right to the name *Church*. We may refer to a denomination—a union of churches with the same polity—as a Church, *e.g.*, the Presbyterian Church, the Episcopal Church, but it is a matter of convenience only, and we Congregationalists must not let convenience determine, or affect, principle. Our contributor, we imagine, would agree with this, just as we cordially welcome the development of denominational self-consciousness and such union in thought and service as Dr. Patton describes.—Ed.

softened some of the extreme views engendered by the circumstances of their origin, and there seems no longer any good reason why the two bodies should not become one. The National Council of this year reported favourably on the matter, wisely refraining from hastening it, but recommending the exchange of pulpits between the two bodies, the participation of representatives from each in the State and National meetings of the other, and other such steps as may promise to bring about the union in a natural manner. The Congregational Church exhibited its own earnestness and generosity in the matter by declaring that it was willing to go so far as to give up its historic name, if that would help. We can be accused of many things, but not of denominational narrowness.

Second: our temper may be judged by the character of the Permanent Commissions by which the National Council (now the central and unifying force among us) attempts to carry on its work. There is a Commission on Evangelism and Devotional Life; others on Inter-Racial Relations, on Inter-Church Relations, on Social Relations, on International relations, on Recruiting for the Ministry, on Law Enforcement. Discussion of and action upon the Reports of these Commissions make up the larger part of the business of the Council.

The programme of the National Council thus furnishes an index to the temper of the denomination. The last Council recommended that "the churches in all their departments endeavour to inculcate in the minds of their constituents, and especially the youth, a knowledge of the folly and inhumanity of war and to foster and extend the will to peace based upon the doctrine of equal rights and just treatment for all nations." It declared against compulsory military training in schools and colleges; urged the separation of all military training that remains in such institutions from the control of the War Department; protested against the giving of academic credit for work done in Citizens' Military Training Camps; pledged itself to the support of free speech and a free press; suggested direct steps to be taken immediately toward the outlawry of war. It declared for the "new diplomacy which repudiates threats and violence—and advocates resort to conferences, courts and arbitration." It declared against military intervention in China, for the benefit either of missionaries or business men; urged ministers to cultivate the acquaintance and friendship of labour and business leaders; affirmed its confidence in national prohibition. It listened to, and acted upon, addresses on "The Challenge of Race Adjustments," "The Christian Church and the Future of the Negro," "Translating our Social Ideals into Community Life," "Needs of the Hour in Town and Country," "The College and the Church."

If it be thought that this programme leaves out the distinctly intellectual as against the practical and religious element of the Church's life, that element was abundantly supplied in the Council Sermon, in the Secretary's Annual Address, and in the hour given to theological

discussion, led by Professor Lyman, of Union Seminary. These addresses and this discussion were frank, uncompromising, forward-looking. Obscurantism in the Congregational Church is negligible.

One other item on the last National Council programme calls attention to a marked movement in our Church. It was the appointment of a Chaplain who had charge of the devotional period throughout the Council, and who had worked out a ritual whose use was of great spiritual profit to the occasion. Our churches and our theological schools are turning their attention more and more to the matter of worship. When the Council declared, " Worship is an art which must be learned by the people. There are natural instincts of worship in every soul, and these find their way into the consciousness and assist one to lift his heart to God, but by far the larger field of worship is one wherein training and skill are valuable," it expressed a feeling that is now widespread among us. To make the public worship in our churches dignified, orderly, uplifting, is one aim immediately before us. This aim has been furthered recently by the holding of regional conferences on worship, attended by ministers and by officers of the National Council. It promises much.

I may perhaps supplement the impression I have tried to give of the present temper of American Congregationalism by reference to books issued by Congregationalists during the last ten years. I have before me a list of forty Congregational authors, representing an output of one hundred and fifty books. Of the authors, twenty are professors in theological or other schools, two are secretaries of missionary societies, the other eighteen are pastors of churches. Most prolific of these Congregational writers is Dr. Charles R. Brown, Dean of the Yale Divinity School, with fifteen books to his credit in the ten years. Next comes Dr. W. E. Barton, with thirteen. Of these one hundred and fifty volumes, eleven are biographical, ten are theological, seven have to do with the life or teaching of Jesus, eleven are lectures on preaching or pastoral work, ten are educational, fifteen are on various New Testament subjects, and the same number on sociology, thirteen are on religion and philosophy, six are on phases of missionary work, and the rest are divided among travel, comparative religion, worship and church unity. The variety of this output may be further indicated by the quotation of a few titles : *Modern Religious Cults and Movements ; Is Mark a Roman Gospel ? ; The Christian Approach to Islam ; The Miracles of Jesus ; The Idea of God ; Religion in the Philosophy of William James ; Christianity and the State ; The Russian Immigrant ; Personality and Psychology ; The Lure of London ; Humanism in New England Theology ; American Democracy and Asiatic Citizenship ; Toryism in American College Government ; The God of the Early Christians ; Art and Religion ; The Supremacy of the Spiritual ; Did the Christian Use of the Term* Το εὐαγγελιον *Originate with Paul ?*

While these volumes make no appeal to Congregationalists as

distinct from members of other ecclesiastical bodies, it is fair to assume that they have been widely read in our own denomination. Taking them with the indications adduced from other sources, they may be said to corroborate the statement made by the Secretary of the National Council at its last meeting: "The general temper of mind among our pastors and people is that of broad tolerance coupled with deep conviction; but little of narrow outlook and less of fanatical spirit is found among us." Troubles of our own we have, naturally: three Congregational ministers are lost each year through death or withdrawal to non-pastoral activities, to every two ministers graduated from our theological schools; we lose too many members by the constant migration of our people from one part of the country to another; in some sections our work, while strong in the cities, is weak in the country and the small towns. But these things are incidental, and we have them in mind. To be set against these are the other facts, that in the last decade for which figures are available our *per capita* giving increased from $16 to $28, the current expenses of our churches from $10,000,000 to $20,000,000, our membership from 740,000 to 900,000 (it has now gone somewhat above the million mark). While Congregationalism, naturally, holds no such place as it held for a few years in New England when it was practically the established church, and while other religious bodies, also naturally, have grown much more rapidly, American Congregationalism as a denomination, come to self-consciousness and aware of its peculiar mission in the life of the nation, stands in a better position now than it has ever occupied before.

CARL S. PATTON.

THE PROBLEM OF CREEDS.

ADVANCING religious thought, carrying with it the manifest duty of interpreting Christianity to the modern world, has made the problem of the attitude of the Church towards creeds a very vital and urgent one. Is it time to drop the creed as a worn-out instrument of faith? Or should new creeds be made, such as will express enlarging religious truth? Or should we hold fast to the old creeds and interpret them according to modern ideas? These are problems confronting several Christian bodies at present. Still more obstinately do they stand at the threshold of efforts to further Christian unity.

In order to face this problem of creeds intelligently it seems necessary to consider the different forms and uses of creeds which have hitherto prevailed and to try to determine whether these are germane to the needs of Christian faith to-day.

I. The original purpose of a creed was to serve as a confession of faith, especially in connexion with baptism. Accordingly, the oldest and most familiar Christian creed is the Baptismal Symbol of the Church of Rome, or the so-called Apostles' Creed.

The neophyte coming forward to unite with the Christian community would naturally desire, as he would be desired, to give expression

to his new-found faith in a few simple and positive affirmations. Thus there grew up this ancient Rule of Faith, whose beginning may go back to the middle of the second century,[1] which comes down to us as a precious inheritance—a rose-jar within which lie the faded petals which still breathe something of the fragrance and vitality of that fresh and transforming faith that brought new life to a decadent world. This and similar creeds seem to have been in use throughout the whole Church, serving as a sort of attestation, almost a password, of Christian fellowship.

The other creed which may be regarded as belonging to the Church universal, the Nicene Creed, while it was adopted for quite another purpose and in quite another spirit, has behind it, giving it its real and enduring character, another baptismal confession, that of the Church of Jerusalem.

Thus the Church universal possesses two ancient and honourable creeds, one originating in the Church of Rome and making its way more or less widely throughout the Western Church,[2] the other, originating in the Jerusalem Church and gaining its prominence because of its adoption with additions, by the Council of Nicea in the year 325. The close correspondence of these two creeds at many points appears at once upon comparison.

Other and later creeds, like that of Chalcedon (451) and the miscalled Athanasian Creed or *Symbolum Quicumque*, are more distinctively theological and divisive. Indeed the Athanasian Creed is so permeated with the atmosphere of metaphysical dogmatism and so vitiated by its damnatory clauses as to reflect little or none of the Spirit of Christ.

It is true, of course, that the Nicene Creed was adopted for theological purposes, and has in it metaphysical terms which were inserted for strictly definitive and controversial ends, so that its rejection was made a matter of anathema and excommunication. Yet its metaphysical distinctions are not without genuine significance and are held in solution, so to speak, in the worshipful and devout spirit of the ancient confession which is its base.

II. What shall be done, then, with these two august and venerable creeds. The answer is clear as respects the Roman Church and the Anglican Church and, as concerns the Nicene Creed, for the Eastern Church and also for several of the more conservative Protestant denominations. These bodies consistently and unhesitatingly cherish these ancient creeds. But what of the modernist or liberal Protestant? As a rule he thinks he must fight shy not only of the Nicene Creed but of the Apostles' Creed. Does not the latter assert the doctrines of instantaneous creation, the virgin birth, the literal second coming of Christ, and the belief in a physical resurrection?

[1] See McGiffert, *The Apostles' Creed*, p. 106.

[2] For a discussion of the extent of this dissemination see Dr. A. E. Burn in the article "Creeds" (*Enc. Brit.*, VII., pp. 394f).

These articles undoubtedly constitute a real and serious difficulty for the modern mind. Yet a closer study of the Creed reveals its profounder and more fundamental character. It emphasizes five great central affirmations: God the Father, Christ the Son, the Holy Spirit, the Church, Immortality. The central object is Jesus Christ. It is He primarily in Whom one declares his belief. Yet He is quite specifically defined on the side of His human nature and His historical reality. Why is this? Because the Creed sprang up at a time when the real life and humanity of Jesus were being denied in favour of the insubstantial Demiurge of Gnosticism.[1] The Apostles' Creed, significantly enough, thus *lays great stress upon those very qualities of our Lord which modern Christianity is finding so vital in its own understanding of Him.*

But, says the modernist, does not the Creed state, unequivocally and literally, the virgin birth of Christ? Certainly; but the question is whether in the minds of those who formulated it the chief emphasis lay upon the human or the supernatural element in His birth. A creed should be understood in the light of the time in which it came into existence. Acceptance of a supernatural birth was as easy for that day as it is difficult for our day. *By it was secured what we can far better secure by means of the idea of the kinship of the Divine and human.* What does it matter which conception serves the purpose, provided the underlying truth, the union of the natural and the spiritual, the human and Divine, in Jesus Christ, is the same.

Much the same may be said of the article concerning the resurrection of the body. No doubt the Creed means this literally. But the key to the true Christian conception of the relation of the body to the soul lies in Paul's discussion of the subject in 1 *Cor.* 15, in which he sets forth the necessity, not of the resurrection of the body, but of *a resurrection body*, as superior to the present body as the plant is to the seed, which shall serve as an instrument of the spirit and a medium of communication with the realities of the spiritual world. Is it a misuse of the Creed to interpret this article in the light of the Pauline conception, illumined by our present-day knowledge of the value of some sort of embodiment as an instrument of expression for the spirit? A natural body for a natural world; a spiritual body for a spiritual world.

III. The whole question of the value of the Apostles' Creed for our age depends upon how it is conceived and used. If it is taken literally and dogmatically and treated as a test of orthodoxy, either for unity or clergy, its inadequacy must be evident. The modern mind cannot be bound down to so Procrustean a bed. If, on the other hand, it is taken historically, as a precious deposit of the Christian faith, expressing the great fundamental convictions of the Church universal, to be used liturgically, not dogmatically, it assumes a place and an office of

[1] See McGiffert, *op. cit.*, p. 107.

unique worth. For such a purpose it is rich in form as well as content. What spiritual virility and harmony invest it! How gratefully the Christian mind and heart enter into its daring and inspiring asseverations of faith in God, in Jesus Christ, in the Holy Spirit, in forgiveness of sin, in Christian fellowship, and in the life everlasting!

Such credal expression is a function of Christian worship as truly as hymn and prayer. When from the midst of doubt, indifference and dismay, the heart rises up and answers, *I believe*, thrusting aside not only the icy fingers and querulous voices of those who question everything, but its own unworthy hesitations and decrepitudes, it renews its strength and recaptures the citadel of its confidence. And when this re-asseveration of belief voices itself in this confession of the early Church, confirmed by some sixty generations of Christian believers, there is added to the voice of one's own soul the overtones of all those to whom the use of this symbol of the Church universal has meant the reinforcement of faith. In the volume of this spiritual harmony minor intellectual differences of viewpoint are lost.

IV. When we come to the Protestant symbols, chief of which are the Augsburg Confession, the Thirty nine Articles, and the Westminster Confession, we are in a quite different atmosphere. The systematizing tendency is dominant—sustained and fortified by the dogmatic instinct. *The Protestant symbols are to be revered as noble and useful deposits of the Christian faith in an age of rationalism and authority; but the marks of remoteness and ineptitude have long been upon them.* They are farther from our age in spirit and method than are the ancient creeds. A sense of strangeness and incongruity seizes the modern mind in their presence. What can be done with them? They are manifestly not adaptable to any liturgical usage. They cannot be wisely used for purposes of instruction, lest they completely confuse and alienate the youthful mind of to-day. To employ them as tests of Church membership is to cultivate incongruity and insincerity. To require the ministry to assent to them, even for "substance of doctrine," is to impose an unnecessary bondage, to invite compromise with conscience, and to imperil freedom of thought and utterance. Acceptance of each of them, for substance of doctrine and from the historical standpoint, is doubtless possible for the trained modern mind, but it should not be required.

Apparently the only fitting place for the Protestant creeds is that of *honourable retirement*. In such a state they would rightly be objects of reverent study and regard, as staffs of pilgrimage in a day when the sons of light used them to climb out of ecclesiastical corruption and intellectual lethargy to higher ground, and when some substitute was needed for a weak reliance upon the authority of a very imperfect Church.[1]

[1] Such recognition of them might even be made as that secured by the Declaratory Act of the Presbyterian Church of Australia.

It need be no reflection upon these sinewy and in their time effective products of the Reformation to place them on the retired list, where they can continue to testify to great convictions, even if these convictions led to formulations which—to the mind of to-day—contradict the Divine Fatherhood as Jesus taught it.

V. But what of a credal expression for the faith of *to-day?* Should there not be new creeds to express expanding Christian experience and apprehension of truth?

There is a place for fresh creeds and confessions of faith. A good instance of such newness of life in creeds is the creed formulated by American Congregationalists in their National Council at Kansas City in 1913. Yet such creeds have their limitations. They can hardly avoid an air of self-consciousness and modernity. Certainly they cannot take the place of the creeds that have been hallowed by centuries of use. They should serve as supplements rather than as substitutes for the ancient creeds.

The framers of the Lambeth appeal were right, it appears to me, in calling upon all branches of the Church to reaffirm the two great ancient creeds, the Apostles', and the Nicene (with sufficient freedom of interpretation). But should they not also have called upon the Church of to-day, as it feels out after a common basis of unity, to formulate some simple statement of faith embodying the truths that have come home to our age, and thus to recognize the forward look which is even more essential to Christianity than the backward look?

Nothing, surely, could be a greater reflection upon the Church of Christ than the implication that she has failed entirely to advance into that larger revelation of truth which her Lord promised under the guidance of the Spirit.

What the Church of to-day greatly needs is a reconstruction and re-adaptation of Christianity to the life and thought of our time such as shall conserve the truth of the past, take possession of the truth of the present, and prepare the way for the truth of the future. In the office of conservation which is essential to true progress the Church cannot wisely dispense with this well attested means of reawakening and reaffirming faith—the creed.

J. Wright Buckham.

THE CLAIMS OF BEAUTY IN OUR CHURCH LIFE.

A WOMAN'S POINT OF VIEW.

It would require greater boldness than the writer possesses to venture in the august pages of the Quarterly upon a philosophical discussion of the relation of beauty to religion. And yet this relationship is a question that is rather forcing itself into the consciousness of certain sections in our churches at present. Religion is concerned with man's

spiritual nature. May one be allowed to take it as axiomatic that tha spiritual nature, as the late Clutton Brock so well showed, is compose of three parts—the moral activity, which makes man seek goodness the intellectual activity, which makes him desire truth; and th æsthetic activity which makes him love beauty? All these facultie are essential to a well balanced spiritual life. If one is atrophied th life is stunted, and you get the criminal, the ignoramus, or the philistine Or if one is developed to the exclusion of others you get the equall warped spirit of the fanatic, the pedant and the æsthete.

With these thoughts in mind we may ask to what extent are ou churches succeeding in being in any true sense the spiritual homes o their people? If we could feel that they were really succeeding i satisfying the deepest needs of this three-fold nature of the spirit o man I do not think we should need to fear empty pews and poo collections!

Professor F. M. Powicke, in an article on the "Christian Life in th Middle Ages," says that then "the hold of the Church was due to th fact that it could satisfy the best cravings of the whole man, his lov of beauty, his desire for goodness, his endeavour after truth." I fea we can hardly say that that is true of many of our churches to-day, an the reason is not far to seek—it lies in the almost entire neglect al through our denominational history of the æsthetic activity of th spirit, with what dire results in gloomy insipidity if not in blatan ugliness in our churches only too many of us know to our cost. Ther is no need to look back at the Middle Ages through rose-coloure spectacles, but we must admit that the Church then took an enormously important part in the life of the people, and this was not entirely due t superstitious fear, as we have sometimes been taught. For the amazing beauty and splendour of the churches, great and small, that sprang u all over Western Europe during the twelfth, thirteenth and fourteenth centuries was the creation of the people themselves. The village church was dependent on the village blacksmith, carpenter and mason for al repairs, if not for new construction,[1] while for centuries the church ha been the people's picture gallery and museum combined, adorne with the finest examples of their own handiwork and that of thei forefathers.

When Henry VIII. made the Reformation the pretext for th wholesale spoliation of the churches of the land, and followed this u by the destruction of the great craft guilds themselves, the spirit o creative art in this country was given a mortal wound. And then i the following century what was still left of the ancient glories of th churches suffered yet another blow, though from quite differen motives. For if it was greed that had melted down the silver candle sticks from the altar, torn away the silken hangings and picked out th

[1] It is not quite certain how far the medieval building guilds were responsible f the country churches.

jewels from the bindings of the service books, now it was religious zeal that broke the stained-glass windows, covered the painted walls with coats of whitewash, and smashed the heads of the sculptured saints.

Now probably many of us are descendants of the Puritans, and I hope we are proud of it—proud of their great fight for civil and religious liberty and their high standard of life and conduct. The spirit and tradition they left have been at the roots of nearly all that is best in English life, character, and manners for the last three centuries. Yet it must be admitted that the typical seventeenth century Puritan was a man whose spiritual nature was *not* equally developed on all sides. Righteousness he understood and would fight for with his dying breath. Intellectual truth also he respected; he admired learning and was ready even to encourage the spirit of free enquiry. But for beauty he had no use; he regarded it as a snare and a delusion, a temptation of Satan to be resisted. It was too much bound up in his mind with a hated and dreaded ecclesiastical tyranny or a corrupt and licentious court.

And, so it seems to me, at one period in our history beauty was deliberately turned out of the national life.[1] Did the Puritan realize that if you turn beauty out of the door ugliness creeps in at the window? If he could have seen the desolation of modern industrial England, would he have stayed his hand? Who knows!

It is true that in the eighteenth century there was a great revival of artistic production in England, manifested notably in portrait painting, in domestic and civic architecture, and in furniture. But by the time that the Industrial Revolution was in full swing and our great industrial towns were springing up, particularly in the North and Midlands, this artistic revival, which had been to a considerable extent of foreign origin and largely confined in its products to the wealthy and cultured classes of the community, was dying down.

I believe it is a generally recognized fact that the leaders in the great Industrial Revolution of the late eighteenth and early nineteenth centuries were very largely drawn from the descendants of the Puritans. Let us consider these people, our spiritual forebears if not our actual ancestors. We must remember how for two centuries they were shut out by the Test Acts, not only from the universities of Oxford and Cambridge and therefore from the chief cultural influences of the time (for the new universities were still unborn), but also from all positions of civic and political importance and responsibility. Is it to be wondered at that they tended to grow somewhat narrow and limited in outlook, largely through no fault of their own? But their characteristic virtues of diligence, sobriety, fidelity and courage were eminently suited to bring

[1] Particularly the kinds of beauty that are to be appreciated through the eye. The beauties of words and sounds, in poetry and music, have been much more generally admired and encouraged.

them to the front in a day of great commercial development, and when the general introduction of machinery created the great industrial expansion of the nineteenth century the wealthy captains of industry were very largely men of this stock. In their hands lay the development of industrial England—and we know what they made of it! Because *they* were lacking in vision, the people perish.

Anyone who knows the North of England is familiar with the "long, unlovely streets" of our industrial towns, composed of rows and rows of grimy stone or brick houses, uniform and featureless, when almost the only buildings with any pretentions to architecture are the large square "chapels" that tower above their surroundings here and there. In the fifties and sixties of the last century the local captains of industry would drive up to their door on a Sunday morning in their carriage and pair from their mansion in the suburbs, and would subsequently be buried under monuments of expensive ugliness in the adjacent burying ground. And still in the twentieth century a very large number of our urban congregations are doomed to worship God in these self-same buildings.

We all know the sort of thing that anyone with artistic taste finds so very hard to bear. It is not just that these churches are of the old square, galleried type. One can imagine such a building designed by Christopher Wren or the brothers Adams being a gem of architectural beauty. Nor is it that they are bald and plain. A whitewashed barn may be quite beautiful. It is, I think, that they so often succeed in combining all the worst possible proportions and then cover up the surfaces wherever possible with meaningless and pretentious ornament. And then, as often as not, they write up above the organ, in terribly ornate lettering, the injunction, "Worship the Lord in the beauty of holiness." Does anybody think the beauty of holiness can be cultivated in the atmosphere created by such a place. Not surely if holiness means "whole-ness," the full, rich life of the spirit, the "life more abundant" that Jesus came to bring.

In these days when we hear so many complaints of poor church attendance it surely behoves us to do what we can to remove as far as possible the causes of offence that make church attendance unattractive to a considerable number of our more intelligent people. The general level of education and of taste has risen enormously in the last twenty years, and particularly since the War there has been a very real craving for colour in life—often manifested in foolish and eccentric ways, but none the less real for all that. Think of the enormous improvement in domestic architecture, furnishing, and decoration that has taken place within all our memories, and the widespread interest in the subject, as evidenced by the large number of illustrated periodicals devoted exclusively to such matters. Think of the interesting articles on altering houses, improving the proportions of rooms, eliminating mid-Victorian barbarities, and introducing space and simplicity. But I have never

seen any on " How we did up our chapel," and I think it is quite time that such help was available. Some nice chatty articles on " What to do with varnished pitch pine " or " Alternatives to stencil decorations " would be very welcome !

There *are* architects who are successfully undertaking renovation work of the kind I have in mind. I wish that their help and advice could be more easily accessible, for many of us have to look forward to remaining in our old churches for the rest of our lives, and it would be lovely if they could be made beautiful. We need, it seems to me, a good deal more thought and co-operation on this matter, and of course extensive reconstruction work is expensive. But *beauty* is not expensive. If only the hundreds of pounds that are often lavished on the furnishing up and redecoration of costly ugliness could have been laid out more wisely, what infinitely better results might have been obtained. Surely the educated women of our churches, with their experience in their own charming homes, have much that they might usefully contribute in these matters.

And there are great possibilities in the much wider employment of well-directed voluntary labour. I know a new stone church in a Yorkshire village that has been entirely built by the voluntary labour of the parishioners—under the direction, of course, of an architect. That is bringing to life again the medieval craft spirit. Why should we not emulate it, and get our young men to neglect football and billiards for a few weeks while they climb ladders and wield trowels or paint-brushes. And let our women-folk sit down and make new sets of hangings for the church, with good bold stitches in bright gay colours, instead of ordering the usual conventional articles from the ecclesiastical furnishers ! For if we are the descendants of the Puritans let us not forget that we also are descended from the cathedral builders.

There are other ways in which a church bears witness to its neighbourhood besides the message of its buildings and decoration. There is the silent but really very important message of the type and lettering on its notice board and all handbills, tickets and notices that it publishes. Do you tell me that this has nothing to do with religion ? On the contrary, it is one of the truest examples of religion in common things. Show me the church that is really particular, not only about the lettering on the board at the gate, but about the printing of the handbill for the mothers' meeting " social," and I tell you that church is not far from the Kingdom !

For all who believe that the coming of the Kingdom of God means the bringing of beauty into the common ways and the daily life of men, the life of our churches should offer endless opportunities. Our services may be more beautiful and reverent, our music better, our hymns less sentimental—that is one way. Another way is the encouragement of the religious drama which is making such an interesting appeal to this generation, and offering such scope and such delightful opportunities

of enlargement of outlook to our young people—and our old ones too! But this subject would need a whole paper to itself.

One way in which women might be more conscientious in their helping of the church is in their production of articles for sale for money-raising purposes, which still seems inevitable at times. Surely it is wrong that *ugly* things should be made and sold by the church to help the cause of Christ. There is a great opportunity here for developing good craft work. I have known the need for providing a bazaar stall to be the opportunity for a real bit of art education which has had lasting results in helping to raise the standard of taste in a town.

There are doubtless many other ways that we might think of, and all would be good and useful. The question is, do we care enough? Is this beauty that we have been talking about just a fad, a fancy—a luxury, if you like? Is it not too remote from the great problems of our world and the sore needs of mankind? I can only answer that it seems to me that there is a call to this generation to use the spiritual weapons of beauty in the battle with evil and materialism, as other generations before us have used truth and righteousness. There are signs that beauty *is* conquering. Up and down the land men's eyes are being opened to see beauty and to love it—to spare it in ancient church and wayside cottage, to protect it in woods and field-paths and mountain solitudes, to cherish it in open spaces and parks in our cities, to create it in new homes for the people. Surely the Church of God is called to speak with no uncertain voice on this great question, and boldly to claim beauty as her great ally in the service of the Kingdom.

You know Drinkwater's poem?

"If all the carts were painted gay,
And all the streets swept clean,
And all the children came to play
By hollyhocks, with green
Grasses to grow between—

If all the houses looked as though
Some heart were in their stones,
If all the people that we know
Were dressed in scarlet gowns,
With feathers in their crowns,

I think this gaiety would make
A spiritual land,
I think that holiness would take
This laughter by the hand
Till both should understand."

CLARICE M. WILSON.

A SERVICE OF THE TEN COMMANDMENTS.

WITH FULLER BIBLICAL ELUCIDATIONS.

THE first column contains an "Old Testament Voice," the second a New Testament Voice." After the "Voices" comes a Response (R.).

God spake these words, saying, I am the Lord thy God which brought thee out of the house of bondage.

The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

R. *Our soul doth magnify the Lord, and our spirit hath rejoiced in God our Saviour.*

Thou shalt have none other gods before me.

Though there be that are called gods many and lords many, yet to us there is one God, the Father, of whom are all things; and we are for him; and there is one Lord, Jesus Christ, through whom are all things; and we are through him.

R. *Through Christ we have our access in one Spirit unto the Father.*

Thou shalt not make unto thee any graven image; thou shalt not bow down unto them nor serve them.

It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Thou shalt love the Lord thy God with all thy heart; this is the first and great commandment.

R. *Lord, Thou knowest all things; thou knowest that I love thee.*

Thou shalt not take the name of the Lord thy God in vain.

When ye pray, say, Father, hallowed be thy name.

R. *Through Christ we will offer the sacrifice of praise to God continually, giving thanks to His name.*

Remember the Sabbath day to keep it holy; in it thou shalt not do any work.

Let no man judge you in meat or in drink or in respect of a new moon or a Sabbath day; which are a shadow of the things to come, but the body is Christ's.

Forsake not the assembling of yourselves together, as the manner of some is.

When two or three are gathered together in my name, there am I.

R. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

Honour thy father and thy mother.

God said, Honour thy father and thy mother; but ye have made the word of God of none effect by your tradition.

He that loveth father or mother more than me is not worthy of me. And he that taketh not up his cross to follow me is not worthy of me.

R. *We have had fathers of our flesh, and we give them reverence; we will much rather be in subjection to the Father of our spirits, that we may live.*

If thou honour thy father and thy mother, thy days shall be long in the land.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

R. *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.*

Thou shalt not kill.

He that hateth his brother is a murderer.

Ye have heard that it was said to them of old time, Thou shalt not kill; but I say unto you, If thou bring thy gift unto the altar, and there rememberest that thy brother hath aught against thee, go thy way; first be reconciled to thy brother; and then come, offer thy gift.

R. *Forgive us our debts, as we forgive our debtors.*

Thou shalt not commit adultery.

Blessed are the pure in heart, for they shall see God.

R. *O God, make clean our hearts within us; and take not thy Holy Spirit from us.*

Thou shalt not steal.

Let him that stole steal no more, but rather let him labour with his hands, that he may have to give to him that lacketh.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

As we have opportunity, let us do good unto all men.

R. *Freely we have received; freely we will give.*

Thou shalt not bear false witness against thy neighbour.

Putting away lying, speak ye truth every man with his neighbour; for we are members one of another.

Speaking the truth in love, grow up into him in all things which is the head, even Christ.

R. *Set a watch, O Lord, upon my mouth; keep the door of my lips.*

Thou shalt not covet any thing that is thy neighbour's.

A second commandment like unto the first is this, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour; love therefore is the fulfilling of the law.

R. *Search me, O God, and know my heart, and see if there be any wicked way in me, and lead me in the way everlasting.*

Behold the days come, saith the Lord, that I will make a new covenant; I will put my law in their hearts, . . . and they shall all know me, from the least to the greatest, and their sins will I remember no more.

Having, therefore, brethren, boldness to enter into the holy place by the blood of Jesus, let us draw near.

R. *Behold, we come unto thee; for thou art the Lord our God.*

I delight to do thy will, O my God.

R. *Yea, thy law is within my heart.*

Lord, I believe.

R. *Help thou mine unbelief.*

I will keep thy statutes.

R. *O forsake me not utterly.*

The God of peace, who brought again from the dead that great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ.

R. *Amen.*

To him be glory for ever and ever.

R. *Amen. Amen. Amen.*

R. MACKINTOSH.

THE WIDER ISSUES OF THE KINGDOM.

FOR some years past the London Missionary Society has been arranging luncheon-hour talks for business men, which are held fortnightly at the Memorial Hall. The object is the consideration of international questions from a Christian standpoint. That this venture has been abundantly worth while may be judged by the attendance—which averages nearly one hundred and fifty, mostly professional men, heads of business houses, or members of the Civil Service—and by the calibre of the speakers, who in the current syllabus include the Earl of

Ronaldshay, Sir Frederick Lugard, the Bishop of London, and the Headmaster of Eton.

A year or so ago fourteen of these laymen met in an informal way at a London Club to discuss the possibility of passing on some similar opportunity to the ministers of our Congregational Churches in London. A series of detached meetings, it was felt, would hardly meet the case, and since ministers were already acquiring the practice of getting away to Oxford, or other suitable centres, for special study and conference, it was decided to plan for something of that nature. A letter was sent out to all laymen whose names were on the luncheon list inviting them to share in a hospitality fund which would constitute them as hosts. The response made it possible to arrange for the holding of four such conferences, each extending over two and a half days, and the Secretaries at the Mission House were asked to secure speakers who could talk as authorities on their particular subjects. There was no thought in the minds of those who co-operated in this piece of service that their guests needed converting to a point of view, nor were the affairs of the L.M.S. to be specially stressed. It was to be a piece of education along lines that would make a contribution to the work and efficiency of the Church at home as well as abroad.

Three of these conferences have now been held, and a fourth is already in hand. The ministers who attend defray a part of the expenses, this division being felt to be the most acceptable on both sides. Ex-chairmen and Moderators of the Congregational Union have joined in the gatherings, and among those who have come as speakers have been Mr. J. H. Oldham, Mr. Kenneth Maclennan, Canon Daniells (C.M.S.), the Rev. Wilson Cash (General Secretary of the C.M.S.), the Rev. H. Sumitra, Dr. T. T. Lew, the Rev. C. G. Sparham, and Mr. F. C. Linfield (a Government Commissioner in Africa), together with those of our own Missionaries who speak with knowledge gained by long experience in the countries where they serve, or represent a specialized piece of work. L.M.S. Secretaries have also been present to explain methods, answer questions, and meet criticisms, for the whole idea is to discuss problems frankly, and by so doing to come to a fuller appreciation of all that the modern missionary enterprise of the Church means.

So far, this savours of a report rather than an experiment for others to emulate. But recently one of our Home Counties took up the suggestion, and the ministers and officers of two of the leading churches invited the ministers of the County to a similar Conference, and secured hospitality in the homes of members of their congregations. It is this example, followed by other Counties or Districts, that will fully justify this article. In this way the vision of all our people could be widened until to the churches in the homeland there might come, from the ends of the earth, a new meaning and a wider significance to the Gospel we have to preach.

S. J. Cowdy.

ON LIFE AND BOOKS.

BROWSING.

I am inclined to think that the happiest year of one's life is the second year at the University. For the average student it is not merely a time of health and strength, high spirits and good fellowship, when responsibility has not yoked down the enjoyment of life; it is the year when one is free from the strain of University examinations, with leisure to make the best of books and friends. In the vast majority of cases this year is the first in which there has been freedom to roam in a library of any size, and many are the hours one spends in browsing in parts of the library which pressure of work normally makes taboo. Every University course misses the mark if it does not include a period of this kind: every system of education fails if there is not the opportunity at some part of it for the student to leave his own subject, make acquaintances in the spacious fields of literature, and follow his own tastes in the acquisition of knowledge and in general desultory reading.

I still look back with happy recollections to a University term spent in browsing in a library. It was then I met Nietzsche for the first time and sundry other philosophers: it was then, too, that I bathed daily in the limpid pools of English literature—Scott, George Eliot, and Thackeray stand out in my memory from those far-off days. Then, too, I read Froude, whose *History of England* is far more entrancing than most novels, whose flowing style has never been surpassed. How well I recollect taking home a volume of the history night after night until the twelve were finished! To wander from shelf to shelf, from alcove to alcove, reaching down any book that takes the fancy and dipping into it—for sheer delight is there anything to equal it?

Some of the periods which stand out like mountain peaks in life are those when I had leisure to spend in great libraries—the Bodleian, the Cambridge University Library, the Lambeth Library, the Boston Public Library, and the libraries of the American Universities. Does anyone ever forget his first weeks in the British Museum Reading Room? Lenin was working near me during my first vacation there, a memorable enough fact in itself—increasingly so when he made such tragic history. Pleasant, too, are the memories of weeks spent at St. Deiniol's Library, Hawarden, where one had the thrill of using the books the G.O.M. himself had handled. I remember the *Virgil* used at Eton, with Gladstone's sketches of masters, *etc.*, on the margins and interleaved pages, and his list of a cricket eleven, with the places where they were to field.

If libraries like these bring joy untold, what must be said of those abominations where all the books are under lock and key, where one cannot even consult a volume of the *D.N.B.* without filling in a form and enlisting the aid of assistants? Tantalising indeed are such places—I *will not* call them libraries—and especially those which have a special case for new books, to be seen behind glass, but by no means to be handled!

And as there are libraries in which one can browse so there are books. I remember times when hours which should have been spent otherwise were occupied in turning over the pages of the early volumes of the *Encyclopædia of Religion and Ethics*. How much delight it is still possible to obtain from an hour or two with the great Dictionaries or Encyclopædias—the *New English Dictionary* or Julian's *Dictionary of Hymnology*, for example! Books of this kind never cease to yield a harvest of pleasure as well as of information to the gleaner. Then, of course, there are anthologies, about

which I chatted last quarter. For the odd twenty minutes they can scarcely be beaten. Here is one, just arrived from the publisher's, into which I can imagine myself dipping many a time and oft in future days. In it, *The Ring of Return* (Allan, 7s. 6d.) Miss Eva Martin has collected references in prose and poetry to re-incarnation and spiritual evolution from every part of the world and from all ages, the lion's share being obtained by the present century, in which Kipling, Edward Carpenter, A.E., G.B.S., W. H. Davies, H. G. Wells, Sir Oliver Lodge, and John Masefield jostle Mrs. Besant, Krishnamurti and Mrs. Rhys Davids.

Or I take up another book, which at once makes me feel ashamed because there is not a similar volume for the *Congregational Hymnary*—I mean Dr. James Moffatt's *Handbook to the Church Hymnary* (Milford, 7s. 6d.). This book is exactly what it ought to be : it forgets nothing, and is an excellent book of reference ; it is packed with interest and is extraordinarily cheap. It gives a note to every hymn and tune in the new Presbyterian *Hymnary*, short biographies of all authors and composers, and even a Calendar, using the birth and death dates of those whose names appear in the book. Every minister who cannot afford Julian should buy this book ; and some student of hymnology—a young man looking for a line of research or a scholar with leisure—should give Congregationalism a parallel volume.

It rather spoils browsing if a book stimulates the critical faculty, as I found during the last two days with the new volume of the *Dictionary of National Biography* (Oxford Press, 21s., 25s. and 42s.), though I must confess I have already spent happy hours with it and look forward to spending many more. On opening it, I naturally turned first to Sir Charles Firth's memoir of Sir Sidney Lee, and found it, as I expected, a masterly account of the great editor's life and labours, especially of his work on the *Dictionary*. Then I turned to see what the new editors, Prof. H. W. C. Davis and Mr. J. R. H. Weaver, had to say about their method in preparing the volume, which covers those who died between 1912 and 1921. On learning that the scale of the *Dictionary* had been reduced and that a Committee of the Delegates of the Oxford Press had decided on the names to be included, an uneasy feeling possessed me. I speedily turned to look for Congregationalists —perhaps " J.B.", Griffith John, and Wardlaw Thompson would not have escaped the barrage. They have not. Then I settled down to read about Forsyth and Silvester Horne—but *they were not to be found*. The anonymous Committee knows tennis players like George Lambert and J. M. Heathcote, cricketers like Stoddart and Steel, and Nat Gould has his column—but there is no Forsyth and no Horne. It will be interesting to discover if the Committee consulted anybody about admissions—or whether they despised that co-operation with scholars of which Leslie Stephen and Sidney Lee gladly availed themselves.

My browsing continued long into the night after these and other startling discoveries, and I often invoked the shades of Stephen and Lee, for there are astounding discrepancies in the lengths of biographies. If we take examples that come near together : A. F. Wilding gets more space than Alexander Whyte, George Grossmith twice as much as H. M. Gwatkin ! Nor can one imagine the old editors being so much influenced by the War : naturally there is a large proportion of " fighting men " (some of whose biographies might have been shortened with advantage) but I should like to have heard Leslie Stephen's language about the sentiment which has admitted three V.C.'s " to illustrate the brilliant audacity which characterized the Royal Air Force in the war."

It will be gathered that I was disappointed not to find unalloyed pleasure in this new volume, and I think the experience will be shared by many.

When a very long (nearly 15 pp.) life of Joseph Chamberlain is put by the side of one page lives of Lord Courtney or A. M. Fairbairn (in the competent hands of Dr. Selbie) amazement is surely natural. There is, of course, much excellent work in the volume. Prof. Peake writes on the Biblical scholars and theologians (Denney, Cheyne, James Drummond, J. H. Moulton), and Prof. H. B. Charlton's contributions are always well done—that on Stephen Phillips is a model—as are Mr. Stephen Gwynn's sketches of the Redmond and others. On the whole, however, it can be argued that religion has been treated very scurvily and politics and war have received generous handling, that some of the omissions are really serious, and the sense of perspective far from accurate. I venture to hope that in future the Oxford Press and its Editors will welcome the widest possible co-operation in the selection of names, as did their predecessors. Then, perhaps, one will be able to browse in the next volume without being provoked!

Encyclopædias, dictionaries, anthologies—to these must be added collections of the great essayists and letter-writers if we are to complete the literary spots where men can wander. Many an hour will go fleeting by with Lamb, Cowper and Walpole—three of the most charming of letter-writers, and for a few odd minutes after dinner Hazlitt or Stevenson, Birrell or E. V. Lucas can be opened anywhere.

* * *

Of books made for browsing one of the best is Boswell, which is certainly not meant to be read through, but to be dipped into and read a few pages at a time. Do you remember the story of Leslie Stephen's death-bed?

> "Then when other books failed, he fell back upon the old, old, story. Need I name it? He told his nurse that his enjoyment of books had begun and would end with Boswell's *Life of Johnson*."

Most of us would substitute the Bible for Boswell in that context and turn to it at that time, as did Sir Walter and thousands of men and women less famous. Certainly it is true to say that one can wander in the Bible and be at peace: there is room enough in its wonderful collection of writings from many centuries and manifold circumstances. If those who have frequently to use the Bible for purposes of study and exposition would give more time to walking up and down in it—as the old Puritans did in their past lives, as Alexander Whyte so often said—they would find green pastures and still waters that never fail: it would cease to be a mere text-book whence ideas for sermons were to be obtained.

* * *

If we were to play the old game of deciding what three books we should choose to have with us on a desert island, surely they would be books in which we could browse. The Bible, of course: Shakespeare, if we were wise. I wonder what would be the third. Some people would plump at once for an anthology; others for Browning (not at all a bad choice); and maybe a few would choose Boswell: there would not be wanting claimants for Milton; an eccentric here and there would want *The Shaving of Shagpat*; and those of the type of whom it was said "He was born a man and died a preacher" (rather an infelicitous epigram, I always think) could not do without Peake's *Commentary*.

I am not sure that I would not make Bradshaw my third line of defence! It would be different; it would link with the past and provide hope and anticipation for the future: and I know by experience how much pleasure it is possible to get out of its pages. Fowler's *Dictionary of Modern English Usage* I find so constantly useful, and so interesting when I take a glimpse

into it, that it flashes across my mind as a possibility—but modern English would be even less useful than Bradshaw on a desert island, and I am sure I should not get so much out of it!

One of my dreams is that some day I shall have time to browse in my own library. A week—or better still, a month—with no articles to write, no books to review, no manuscripts to read, no speeches or sermons to prepare, no visits to make—what a gift from the gods that would be! To reach down a volume of Chambers' *Encyclopædia of English Literature;* to pick up a volume of Dickens; to re-peruse a great biography like Trevelyan's *Macaulay;* to listen to the matchless music of the great poets; in short, to read "anything one jolly well likes"—is too good a dream to come true! But there is such a thing as retirement, and now Congregational ministers can look forward to 25s. a week at the age of sixty-five perhaps there will be a few years in which to browse.

It strikes me as I write that one of the most disquieting features of our time is that so few young people have a love of books or thrill when they are let loose in a library. There seems to be little of the passion for reading that marked the despised Victorian of the "Samuel Smiles" generation. Now a youth does not read *Oliver Twist*, he "sees it on the pictures," and anything which hasn't the scares of *The Ringer* "bores him stiff." And just as the youth is of this type, so his father, if he be well off, never thinks of browsing, except in his newspapers. He may have a yard of Dickens and two feet of Ruskin and Carlyle nicely bound, but he never thinks of opening a volume. If he reads a book at all he trusts his wife or daughter to bring him something from Boot's or Mudie's.

Browsing in Bookland! Foolish indeed are they who never visit that enchanted country! Far cheaper than travel, it yet partakes of all its joys. Wise is the man who makes time for it, however busy he may be.

ALBERT PEEL.

FOREIGN REVIEWS.

General Economic History. By MAX WEBER. Allen & Unwin. 12s.

Wirtschaftsgeschichte. By Dr. RUDOLF HÄPKE. Leipzig: G. A. Gloeckner. 1923. 3.80 Mk.

Grundzüge der neueren Wirtschaftsgeschichte. By H. SIEVEKING. Leipzig: Teubner. 1923. 4 Mk.

There can be no doubt that the main emphasis in British and German economic thought and research has shifted from general deductive theory to historical analysis, on the one hand, and to statistical study, on the other. This has its advantages. For most people who are interested in economic and social enquiries have a much more definite idea of what they think ought to be than they have knowledge of what actually is. Historical study and, I may add, psychological study check this tendency. We can never acquire an adequate knowledge of what is without some knowledge of how it came to be. At the same time we must remember that it is easy, when the facts and the processes are as complicated as those of economic history, to be confused and lost amid a mass of detail.

It is for this reason that these three books are brought together. Häpke's book is a mine of historical facts presented in an exact but concentrated form. While the experience of other countries is not overlooked conditions in Germany naturally concern him most. He gives a clear and concise account of agrarian history. The basis of German industry was agriculture. From a careful study of his sources he concludes that the farmstead, and perhaps the cultivated fields, were held in individual possession while the pasture land and the wood land were held in common. Max Weber confirms this standpoint: "Recently a strong tendency has set in to assume private property in land and the manorial type of development for the most ancient periods accessible to us, whether in Germany or in other economic systems" (p. 3). In the regions originally settled by Teutons (excluding the Slavic, Roman and Celtic regions) land settlement took and maintained for many centuries the village form, very similar to the form it took with us. The three-field husbandry that prevailed in both countries meant that it was impossible for any one individual to use methods different in any way from those of the rest of the community. This was a serious hindrance to the development of agriculture. With the expansion of the German land settlement system beyond its original home notable distinctions arose. Häpke describes these. There are important differences both in the tenure and in the methods of agriculture in different parts of Germany. These variations persist in one form or another all through history and are found even to-day. For example, the individual farmstead system dominates from the Weser to the Dutch coast. Then again in south-east Germany (the Alpine regions) the husbandry is similar to the Irish, and is based entirely on cattle raising and grazing, and the common pasture is of predominant importance. In the south-west rural organization came into contact with the remains of the Roman method of distributing the land, in which we have the seigniorial estate in the midst of small dependent establishments of husbandmen. The manor represents the inner development of this last form of proprietorship. As a form of tenure and rural economy this holds an important place throughout German and English rural history. The power of the lord was composed of three elements—land-holding, possession of men, and political and judicial authority. Max Weber traces the history

of these through the Middle Ages. Of special interest is his comparison of the history of the manorial economy in Germany and in England. In this country manorial law became very strong, making it difficult for the lords to oppress the peasants or increase their obligatory services or payments. Further—and this is most important—over against the land holders stood a strong state, and the English kings possessed in their royal courts and trained jurists a power which put them in a position to protect the peasants against their feudal landlords (p. 78). *The Select Pleas of the Manorial Courts*, and Mr. T. W. Page's *The End of Villainage in England* supply the data for this. The custom of the manor and the King's Courts protected the peasant. Max Weber's account of the breakdown of the manorial agricultural system is particularly interesting. " The immediate cause was the development of market operations and market interests on the part of both lords and peasants, and the steady growth of the market for agricultural products in connexion with money economy " (p. 93). A striking difference between German and English rural history emerged with the dissolution of the feudal land system. In England the peasant won his freedom early but lost his land. In a large part of Germany the peasant had to wait much longer (the nineteenth century) for his freedom, but when he gained it he retained his land. But Max Weber's statement (p. 109) that the greater part of the land of England has been concentrated into the hands of a small number of families, while true of the period which he had studied, is less true of the England of the last quarter of a century.

In passing to industrial history in its pre-capitalistic and capitalistic phases Max Weber's analysis is made more valuable by the unusual breadth of his survey. He does not confine himself, as do Häpke and Sieveking, to German and European conditions. Conditions in China and India come under review, while he gives fruitful illustrations and comparisons from classical antiquity. Of special interest is his account of the influence of magic and tradition in checking and delaying the development of rational economy and the growth of capitalistic enterprise. The fact that every skilled occupation was originally regarded as influenced by magic prevented the economic motive from having free play. The effect of magic, and of caste, was to stereotype trade and manufacture. Further, the sanctity of tradition, the exclusive reliance upon such trade and industry as have come down from the fathers, encourages a general incapacity and an indisposition to depart from the beaten paths. Magic and tradition have been and still are strong forces in the East. Yet the economic impulse is universal, in spite of these checks upon its development. It is an interesting question how it becomes rationalised so as to produce an organization that makes capitalistic enterprise possible. Max Weber devotes a great deal of attention to this, and, though at times he is a little obscure, his insight and originality are remarkable. It must be remembered that the text of the book has been restored from the notes of students, and never had the revision of the author, who died before its publication. He points out (p. 356) that two opposite attitudes toward the pursuit of gain exist in combination. Internally, there is the attachment to tradition and to the pietistic relations of the fellow members of the clan, tribe, house-community, with the exclusion of unrestricted competition or quest of gain within the circle of those bound together by religious ties; externally, there is the absolutely unrestricted play of the gain spirit in economic relations, every foreigner being originally an enemy in relation to whom no ethical restrictions apply; *i.e.*, the ethics of internal and external relations are categorically distinct. The course of development involves the bringing of calculation into the traditional brotherhood, displacing the old religious relationship. Gradually the latter is, so to

peak, squeezed out, or tends to fall into the background, until a cold hard ational motive ignores the personal element altogether. This development as not allowed to proceed without criticism and protest. *Homo mercator ix aut nunquam potest Deo placere.* As Max Weber observes, " the typical ntipathy of Catholic ethics, and following that the Lutheran, to every apitalistic tendency, rests essentially on the repugnance of the impersonality f the relations within a capitalistic economy. It is this fact of impersonal elations which places certain human affairs outside the church and its influence, and prevents the latter from penetrating them and transforming iem along ethical lines." It is this impersonality within the present conomic system that makes the application of ethical principles difficult. s Mr. R. H. Tawney has shown in his *Religion and the Rise of Capitalism*, hical development has lagged behind economic development. " When the e of the Reformation begins, economics is still a branch of ethics, and ethics theology ; all human activities are treated as falling within a single scheme, hose character is determined by the spiritual destiny of mankind. In place f this we have the hard rationalism of business and with it an economic xpediency which is the arbiter of policy and the criterion of conduct. The sult has been a dualism which regards the secular and the religious aspects f life as two independent provinces governed by different laws, judged by ifferent standards and amenable to different authorities." (*cf.* Tawney, p. 278ff.) This dualism is being challenged to-day. We cannot rest satisfied with a system, however profitable, which rules off a large and important part f life from the operation of moral and religious principles.

Max Weber's account of the Craft Guilds and their relations to the life nd the development of towns is made all the more interesting by the same readth of view which we noticed in his treatment of rural history. Italian, erman, French, and British conditions come under review. The comarison of German and English town life and policy reveals important ifferences which have influenced the history of the two countries. In ermany the Guilds became more and more closed groups. The towns ursued an independent Guild policy and there was little or no check upon it nd little or no cohesion between them. In England the independent conomic policy of the towns ceased early. Happily the English towns ound the path of progress open because they were represented in Parliament. here was a strong central authority to which differences and disputes could e referred. As the King's Courts were open to the rural community so they ere open to the urban community. In the *Select Extracts*, illustrating town fe in the Middle Ages, edited by Prof. Hearnshaw, we read of disputes in he city of Bristol which were settled by the King's Justices. The absence, r the weakness, of such an authority and such a justice in Germany and Italy eant the growth of a particularism which delayed the development of a ational life. The *History of Florence*, as told so eloquently by Macchiavelli, s a running comment on the disadvantage to economic development of the ivalries between the Guilds. " The English town, in contrast with the erman and the Italian, never formed a city state and with rare exceptions ever was able and never sought to dominate the surrounding country " Weber, p. 333). The independence of the English city was rather an inependence from the county administration and rested on the *Firma Burgi*. t leased the taxing power from the king. At the same time any opposition etween town and country was mitigated by the fact that the knights of he shire and burgesses from the towns sat together in the same Parliament. Weber's account of this is extraordinarily well documented and valuable.

One last point must be made. The view was expressed by the late rof. George Unwin in his *Industrial organisation of the sixteenth and seventeenth*

centuries (1923) that two struggles mark this period, that between small capital and large capital, and that between industrial and commercial capital. This interpretation of economic history is confirmed by Weber. It is important in its bearing upon the Marxian interpretation of economic history. Weber is a keen critic of those inductions and generalizations which rest on too narrow a basis of fact and have brought a good deal of discredit on economic investigation.

W. BLACKSHAW.

Oekumenisches Schrifttum. By Prof. Dr. HINDERER. Evangelical Press Union, Berlin-Steglitz (Beymestr. 8). 1927. 3s. 3d.

Ecumenical Handbook of the Churches of Christ. By Dr. CAJUS FABRICIUS. Evangelical Press Union. 1927. 3s. 3d.

The Universal Christian Conference on Life and Work. Minutes of the Continuation meeting at Winchester. 1927.

We are anxious to keep our readers in touch with the continental movements towards Church unity. There is more hope of practical results in the sphere of "Life and Work" than in the sphere of "Faith and Order," at least for the present. The Stockholm movement continues to be very much alive, perhaps more so on the continent than in England, where it has not aroused very much public interest. A considerable literature is developing about it. The German official account of the Conference (a truly magnificent volume of nearly 800 pages) was edited by Prof. Deissmann and contains a full text of all the speeches in German. The British and American official account was edited by the Dean of Canterbury and is a more modest volume. It does not contain a full text of all the speeches, but it gives a text of all the formal papers that were read at Stockholm. Both these books are valuable and will hold a permanent place in the history of the Christian Church. We specially commend the English edition, though to readers of German both will be of value.

Dr. Hinderer's compilation, which may be translated, "Œcumenical Christian Literature," is in the three official languages of the Stockholm Conference—English, French, and German. Dr. Hinderer is the very able and brotherly Director of the German Press Union. By a resolution of the Continuation Committee of the Conference an International Christian Press Commission was formed, the aim of which was to make available information about the activities of the religious press in different countries. This small book is a modest beginning to a movement which we think will become increasingly important and influential. With the willing co-operation of representatives of other lands Dr. Hinderer has been able to compile a complete list of the religious newspapers and journals of the world (with the exception of the Roman Catholic Press). He also indicates in many cases the character of the paper or journal, the editorial office, and the Editor. It is valuable to possess these details, and we are very grateful to Dr. Hinderer for the care and the thoroughness, so characteristic of him, which he has devoted to this work. All countries are indebted to him.

Dr. Fabricius drew up his Handbook more particularly in view of the Conference on Faith and Order at Lausanne. A large number of churches were represented there as at Stockholm. Many of them were ignorant of each other's history, beliefs, rites, organization. This book supplies this want, and is a careful summary of the position of each church. It is a frank recognition of the value of diversity and variation. The different churches do not owe their origin or their continuance to the sinfulness of man. A more profound reason is to be be found in the diversity of human individuals. Separation and manifold variety belong to the healthy and normal life and

growth of the Christian religion. Dr. Fabricius's account of the Eastern and Western Churches is most valuable and instructive. It might form a basis for study groups in our churches and encourage us to learn more about one another. It would have added to the value of the book if it had contained some information about the recent developments in the Church of England, more particularly in connexion with the Enabling Act, to which the writer does not refer. In relation to Congregationalism he is not very well informed. It would have made his survey more complete if he had given a brief account of the Clarendon Code of 1662 and its bearing on Congregational history.

The Minutes of the meeting of the Continuation Committee of the Stockholm Conference at Winchester indicate two important practical developments, *viz.*, the foundation of a Social Research Institute at Geneva and the starting of an International Review, to be called *Stockholm*. As regards the former the tasks are threefold: to provide a centre for mutual knowledge, correlation and co-operation, to study in the light of Christian ethics and by scientific methods social and industrial facts, and to be a centre of information for all lands. We specially commend the Review to the notice of our readers and we beg for their support. Dr. Garvie is the British Editor, Dr. Titius the German, and Pastor Gounelle the French. There will be articles and notices of important books in the three languages. The price is to be 10s. 6d. for four numbers annually, Dr. Garvie or the undersigned will be happy to receive the names of subscribers.

W. Blackshaw.

The Saint-Simonian Religion in Germany. By E. M. Butler. Cambridge Press. 21s.

Miss Butler has produced a very learned and well-documented book on a movement which is now almost forgotten, but which exercised a profound influence upon the life and thought both of France and Germany. The influence of Saint-Simon upon Comte lies outside the scope of her researches. He was Comte's master and friend for six critical years and instructed him in his most fundamental ideas on history and society. But Comte makes no reference to him. This was probably due to a violent quarrel which never healed and therefore permanently separated them. The omission is hardly generous to a noble mind.

Henri Saint-Simon was a nobleman of high rank, belonging to a family that claimed descent from Charlemagne. This did not fill him with dreams of worldly power, but inspired him with lofty thoughts on religion and science. At seventeen years of age the American War of Independence called him to military service under the banner of Washington. During his campaigns his meditations were directed to the causes and the probable effects of that remarkable Revolution. He foresaw and foretold that this war would be followed by a general commotion in Europe which would shake to its base its old social system. On his return, after visiting Mexico, Spain, and Holland, his prophetic presentiments were confirmed by the breaking out of the French Revolution. During this he remained a keen observer of events, without taking sides either with the King or the people. For the next thirty-four years he dedicated all his wealth and all his talents to acquire the knowledge and the experience to bring forth a new social science. Disregarded by his contemporaries, his fortune exhausted, the descendant of Charlemagne was forced to go from door to door to obtain subscribers to works containing the seeds of his new science of society. Towards the end of his life (he died in 1825) he made the momentous discovery that there could be no social regeneration without religion. As soon as he

had drawn this conclusion he found a disciple, Enfantin, to whom, when dying, he entrusted the continuation of his work. Saint-Simon, as Miss Butler points out, adopted the eighteenth century doctrine of progress. " The age of gold which a blind tradition has placed until now in the past, is before us " (p. 9). The industrial class was proclaimed as the governing class, and he prepared the way for the glorification of industry which was to play so important a part in the Saint-Simonian doctrine. (*Cf.* p. 6.) In the *Nouveau Christianisme* he affirmed that the essence of Christianity was contained in the sentence " men ought always to act towards each other as brethren." Religion must direct society towards the great end of the most rapid possible amelioration of the poorest classes. In harmony with his idea of progress the idea of a fall dropped out of his system. There was no dark sin to expiate, and therefore no obligation to mortify the flesh. Hence the phrase, " the rehabilitation of the flesh," which was to receive such prominence in the writings of those who came under the influence of his ideas. Miss Butler gives an interesting account of the modifications and developments of Saint-Simon's doctrine introduced by Enfantin. She reconstructs this strange personality and makes him live before us. " He was a man not without visions, and not without ideals, but with a strange lack of moral good taste, a strange childishness and absurd pretensions; yet for a time so confident of his high mission, and possessed of so real a power of attraction that he led his followers a dance that was wild indeed." (p. 27.) The German writer Gutzkow, to whom Miss Butler devotes Part V of her book, said of Enfantin : " He has by his folly and rashness undermined the fabric of Saint-Simon's doctrine." (p. 269.) It was probably his views on marriage and feminism that discredited the whole system and brought it under suspicion particularly in Germany.

Miss Butler possesses a wide knowledge of the literature of the Young German Movement, particularly in the thirties of the last century. She traces the influence of Saint-Simonian ideas in the writings of Heine, Laube, Gutzkow, Mundt, and Wienbarg. She shows a fine critical judgment in her estimate of these writings and a keen insight into motive and character. With a keen eye for the quality of their style and a just appreciation of the strength and the weaknesses of their thought, she has given us a most valuable contribution to the intellectual and spiritual history of Germany at a most critical period of her national life. These were the days of a reactionary government, when the censor was supreme. The Young German writers were persecuted and any evidence of Saint-Simonian tendencies was visited by rigorous repression, banishment, and imprisonment. Some of these writers renounced the ideals and the hopes of their ardent youth. Others, like Heine, took up residence in a foreign country. Miss Butler reserves the meed of honour to the last of the writers she reviews, Wienbarg, who is the noblest and most attractive of them. Here Miss Butler excels in the generosity and the nobility of her judgments. For, though his life ended in disaster and he had fallen lower than them all, " yet he was incapable of their compromises, of their suspicions, of their bitterness towards each other, of their never-ending strife " (p. 425). Her conclusion is that the Young Germans were humble pioneers in the road of progress and that they have enriched literature by the way.

W. Blackshaw.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1927 *unless otherwise stated.*)

King Edward VII. By SIR SIDNEY LEE. Vol. II. Macmillan. £1 11s. 6d.
W. E. Gladstone. By OSBERT BURDETT. Constable. 12s. 6d.
Disraeli. By ANDRÉ MAUROIS. Bodley Head. 12s. 6d.
Bismarck. By EMIL LUDWIG. Allen & Unwin. 21s.
Reminiscences of Adventure and Service. By A. W. GREELY. Scribners. 15s.
Edison. By G. S. BRYAN. Knopf. 7s. 6d.
Tolstoy. By HUGH I'ANSON FAUSSET. Cape. 12s. 6d.
The Life of a Priest. By ALBERT HOUTIN. Watts. 8s. 6d.
Viscount Leverhulme. By HIS SON. Allen & Unwin. 15s.
Brother Scots. By DONALD CARSWELL. Constable. 12s.
Frances Ridley Havergal. By T. H. DARLOW. Nisbet. 5s.
McClure of Mill Hill. By HIS DAUGHTER. Hodder. 10s. 6d.
An Apostle in Australia. Joseph Coles Kirby. By E. S. KIEK. Indep. Press. 7s. 6d.

This list of biographies should be a salutary sight for young people—and others—who are in the habit of despising the nineteenth century. They tell of men and women—some of them still alive—in many lands and varied callings, who in that marvellous century won some measure of fame and did deeds worth recording and recalling.

In reviewing the first volume of Sir Sidney Lee's *Edward VII* we remarked that "enthusiasm never betrays him into a rash phrase." The rash phrase appears—twice (pp. 235, 741)—in Vol. II, for Edward is called "more than the right man in the right place: he was the right man in every place." If the author had lived to see this volume in type, no doubt one of these references, if not both, would have been removed. This is not to say that Mr. S. F. Markham, who had the difficult task of completing the volume, has not done his work well: it is only here and there that we discern the absence of the master-hand.

The questions suggested by Vol. I repeat themselves here. How much did the King really count in foreign policy? How far did he strain his constitutional position? [He was certainly very touchy and easily irritated when Ministers failed to inform him of comparatively unimportant matters.] That his attempts at diplomacy might easily have led to disaster is illustrated by the fact that he handed the Kaiser an important memorandum prepared by the Foreign Office for his own information only! The biographer's claim that the King never made a mistake surely fails in the light of this incident, as well as in the case of the King's refusal to return from Biarritz on Campbell-Bannerman's resignation in 1908.

This volume, dealing with the years of the reign, reveals the King as an out-and-out Tory, especially in home affairs. He is greatly alarmed by the

speeches of Lloyd George and Churchill, and altogether opposed to women's suffrage. He vigorously remonstrates on the appointment of an Indian to the Council of India, and, while on the continent he is labelled " the peace-maker," he never says a word in favour of the reduction of armaments or the renunciation of territory. His great gifts were personal—his memory for names and faces, his friendliness and his humanity. It is a pity, however, that an authoritative and indispensable biography of this kind finds it necessary to devote so many pages to the King's race-horses.

It would be a compliment to Mr. Burdett to say that his *W. E. Gladstone* is to Morley's what the Fourth Gospel is to the Synoptists: nevertheless there is the same difference, in that the one is primarily an interpretation and the other primarily a narrative—only Mr. Burdett's insight is in no wise comparable with that of " John." His book is of the " English Men of Letters " type, the author apparently believing that you can treat politics like literature, Gladstone like Blake. Mr. Burdett is of the school of Mr. Lytton Strachey: he delights to turn the lime-light on feet of clay, and his tone of superior irony is heard on every page. Readers will be able to judge him by his own judgments of Gladstone: " He had next to none of intellect . . . Intellectually he never grew. . . . All his thoughts came to him at second hand. . . . He had no immediate insight into rights or principles. . . . The *vox populi* was indeed the divine voice to him."

M. Maurois' *Disraeli* was reviewed in our foreign pages last quarter, and we now welcome this excellent translation. It is a remarkable fact that two of the most penetrating students of our history at the present time are Frenchmen—M. Halévy and M. Maurois.

Dr. Emil Ludwig calls his *Bismarck* " the story of a fighter," and the epithets are well-chosen, alike for the biography and for its subject, for the former has all the raciness of a good novel, and Bismarck was a fighter *par excellence*, or perhaps we should say *über alles*! He is here revealed as an " unparalleled egoist," with " basic feelings of pride, hatred, and courage," a realist who will use God or men for his purposes—his way of speaking of God is just that of Wilhelm II during the War. Dr. Ludwig knows Bismarck's limitations—" he was nothing more than the greatest statesman of his time . . . he never became a seer "—but as a statesman he was unsurpassed. In 1863

> " Bismarck had no rival in Europe for intelligence. The kings and emperors could not think or could not act. Francis Joseph lacked experience; Napoleon was worn out; Alexander was too dense; William, Victoria, and Victor Emmanuel were mediocrities, incompetent to carry out policies of their own; neither Gladstone nor Disraeli had yet attained the summit of power; Gorchakoff was too vain; Cavour, notable after his fashion, died just at the time when Bismarck came to the front."

Poles asunder from Gladstone in most ways Bismarck was like him in being strangely blind to the coming of democracy and the advent of the working classes to political influence and power: it is remarkable that two men so astute should have failed to anticipate the fact that the centre of gravity of political life was changing from the constitutional to the social and industrial.

Bismarck was not an attractive personality: indeed the only time when he arouses our sympathy is in the days when the young Kaiser, in his folly, ineptitude, and pride, has dismissed the well-tried Chancellor. His praise of the motto, " Never repent, never forgive," shows both the weakness of his character and the secret of his power in *real politik*. The only intimate friend he seems to have had was Motley, and he found no solace in books:

one of the few observations about literature in the course of a long biography is characteristic and revealing: "Historians always see through their own spectacles. Why I prize Carlyle so highly is that he understands how to get inside another's soul."

A competent, well-translated, and well-produced book, with twenty-one portraits of Bismarck.

Having had the privilege of being General Greely's guest in his summer home in the White Mountains it was with peculiar interest that we took up the famous explorer's *Reminiscences*. In our own pages the General has recounted some of the adventures of his Arctic expedition of 1881-4, and thus whetted the appetites of our readers. Born in 1844, Greely enlisted as a private at the age of seventeen, and he gives vivid accounts of his Civil War experiences. After the Arctic expedition he became Head of the American Army Signal Corps, and Officer-in-Charge of the American Weather Service. During his long life the General has known many eminent people, and his chapters on occupants of the White House are of great interest, as well as those describing his visits to England. General Greely is a veteran who has spent his life in the public service, always with a pronounced sense of responsibility. He modestly says of his book:

> "With no attempt at literary display, it sets forth the varied activities of a native American, a man of the masses—non-collegiate in education, without private income, favored by no political influence—whose ancestors for nine generations labored with their hands in New England."

Edison, The Man and His Work, tells the fascinating story of the American "wizard" whose life has been a constant succession of marvels. Born in 1847, his inventive genius began to find expression in his early years, and it is probably true to say that no man has so changed civilized life. From 1869 to 1910 he applied for 1328 distinct patents, some of which have literally revolutionized human existence. His capacity for work has been as remarkable as any of his inventions: for many years he worked nineteen hours a day, and only in 1923 was this reduced to sixteen hours. Half an hour's sleep three or four times in twenty-four hours seems to suffice him, and he has worked for days on end. (His record is five days and five nights.) This voracity for work is probably a large part of his genius. His persistence may be gathered from the "1,600 tests of earths, minerals, and ores in making metallic-wire filaments for the Edison incandescent lamp," the 6,000 distinct species of plants (chiefly bamboos) that he tried as material to be carbonized into filaments, and the 50,000 separate experiments made in developing the nickel-iron storage battery; while his reply to the man who condoned with him on not getting results after five months' experiments was characteristic: "Why, man, I have gotten a lot of results. I know several thousand things that won't work." On his seventy fifth birthday he responded to the query about how he felt: "How do I feel? Like a two-shift man always feels—well." He thought that on his seventy-sixth birthday he was just in his prime. On his seventy-seventh, asked: "What is your philosophy of life?" he answered in writing: "Work. Bringing out the secrets of nature and applying them for the happiness of man. Looking on the bright side of everything." When it is remembered that from his youth Edison has had to carry the handicap of deafness his phenomenal achievements are all the more striking.

"Tolstoy was fated to bear the sins of a civilization which had outgrown the animal without achieving the human." So Mr. Fausset begins the Epilogue of an extremely interesting study of one of the greatest and one of

the most pathetic figures of his century. We see Tolstoy as one whose inner life was one long civil war: he could not accept the principle of *solvitur ambulando*, and resolve the riddle of life by living—hence his chronic unhappiness and his unwillingness to make the best of man's nature; hence his desperate attempts to cut loose from the entanglements of civilized existence. Mr. Fausset's pregnant sentences are as true in their analysis of Tolstoy's character as they are pertinent to us to-day:

> "The last thirty years of his life were thus divided between struggles to heal the dissonance in his own nature and in that of the society to which he belonged. The causes of the two dissonances were, as he rightly saw, identical. And his deep significance lies in the fact that he was thus representative not only of certain temperaments but of a morbid phase of civilization which still persists."

The book is well worth reading, though it is clear that the author finds some of the acts in the "inner drama" much more attractive than others.

The translation of Houtin's *Une Vie de Prêtre: Mon Experience, 1867-1912* is very timely. It is preceded by Sir J. G. Frazer's Introductory Note and a Memoir by Prof. Giovanni Pioli, which takes the story down to the Abbé's death in 1926. The autobiography is a human document which shows how one temperamentally unfitted for Roman Catholicism was slowly disillusioned. It is a strange story of a man who, for many years a priest, spoke only once in a church, and then, strangely enough, in the Old South, Boston, where a Unitarian Conference was being held. In his own words (p. 240): "Accordingly only once in my whole life have I ever preached. and that was to deny the divinity of Jesus, and to proclaim the disintegration of Christian orthodoxy."

How the Abbé's hope of modernizing the Roman Church was disappointed, how his books were put on the Index, how he shared in the intrigues at the time of the separation of Church and State in France—all are described. The most noteworthy feature of the book, however, is not the reaction which carried Houtin away from Christianity altogether, but his violent attack on Prof. Paul Sabatier. A letter from Sabatier to Houtin when the latter was "down and out" breathes the spirit of love and charity, but the Abbé, though he accepted Sabatier's generous hospitality, found in it nothing but a project for destroying the Roman Church by persuading modernists to remain in it.

We now return to Great Britain, and first to the present Lord Leverhulme's well-written life of his father, the first holder of the title. It is significant that William Lever was given a copy of Smiles's *Self Help* on his sixteenth birthday, and that he made a practice of giving the same book to any youth in whom he was interested. "Enlightened self-interest," we are told, is the phrase which crystallizes his business philosophy, and the story of the boy who, beginning by wrapping soap in his father's shop, came to employ 85,000 people and to have vast enterprises all over the world, is one which Smiles would have delighted to record. The biographer tells of his father's varied interests—pictures, porcelain, house building and decoration, gardens—as well as of his business life, his progressive schemes like co-partnership, and so forth. He does not hide the failures—that in the Isle of Lewis or in the advocacy of a six-hour day—nor does he hesitate to tell of incidents which brought a measure of notoriety and criticism.

Altogether this is an admirable biography, which Congregationalists, counting Lever as one of their number and knowing him as a generous benefactor, should read with sympathy. Filial piety has not prevented the author from giving a true picture and a just estimate of one of the most remarkable men of his time.

Mr. Donald Carswell reminds us of those poor creatures who imagine they are Nonconformist "Woodbine Willies." Possessing none of Mr. Studdert Kennedy's peculiar earnestness and fire they imitate his mannerisms and think themselves wonderful! Mr. Carswell seems to think himself a Scotch Lytton Strachey, doing for (yes—the term seems correct) Scottish Victorians what Mr. Strachey did for Thomas Arnold, Florence Nightingale, and the rest. Henry Drummond, Robertson Smith, John Stuart Blackie, Keir Hardie, Lord Overtoun, and Robertson Nicoll are dealt with in turn in a clever, cynical way. Mr. Carswell, it must be confessed, succeeds better than some of Mr. Studdert Kennedy's imitators: he is always interesting, and sometimes brilliant: but his love of generalization often betrays him, while he seems to believe that there is no such thing as a pure motive or a disinterested action. We are profoundly sorry for Mr. Carswell, who shows that he has it in him to do good work, and we cannot refrain from saying that one so critical should read his proofs more carefully.

The sudden and lamented death of the Rev. T. H. Darlow, one of the soundest Biblical scholars Congregationalism has produced, lends a pathetic interest to this Memoir of Frances Ridley Havergal, with a selection from her poetry and prose. There is a tendency to-day to sneer at Miss Havergal's hymns as sloppy and sentimental, but surely our praise would be poorer without—to mention the first six that come to mind, the last Miss Havergal's own favourite—"Who is on the Lord's side?", "Take my life, and let it be"; "True-hearted, whole-hearted"; "Lord, speak to me that I may speak"; "Another year is dawning," and "I am trusting Thee, Lord Jesus." Miss Havergal, who died in 1879 at the age of forty-two, was a typical Victorian evangelical maiden lady, though with a much better education than most of her sex. Her prose probably few people read to-day, though they would be no worse if they did, as this selection indicates. Mr. Darlow's memoir is done with the care and skill which marked all his work, and he shows us his subject as "a saint of God."

Mr. Darlow had also written the Introduction to the life of his friend J. D. McClure, which has been written by McClure's daughter, Mrs. Ousey. The biographer has had the wisdom to avail herself of the help of those who knew her father at different stages of his career, and some of their contributions—as, *e.g.*, that of Mr. J. L. Paton dealing with Cambridge days—are admirable sketches. McClure's early days in Lancashire and at Cambridge, as a schoolmaster at Hinckley and an Extension Lecturer, are followed by an account of how he came to Mill Hill at the age of thirty-one and gave his life to the making of a great School. In the course of his work "The Bird" endeared himself to many besides his boys: he was a great human, and his many interests—law, music, education, religion and his keen wit gave him a large circle of friends and an ever-growing influence. At an early stage that caustic criticism of unreality and sentimentality in hymns for which he came to be noted was evident, while he served the churches by his musical knowledge as in many other ways.

The biography will be read with pleasure by Old Millhillians and by many more. It is well done, though there are several misprints—*Hobbs* for *Hobbes* (p. 203) would have delighted McClure himself. A few sermons and addresses are added, including those from the Chair of the Congregational Union in 1917.

Principal Kiek has done well to relate the story of the work of J. C. Kirby, one of the most vigorous personalities of Australian Congregationalism. Kirby went to Australia in 1854 at the age of seventeen: he was Chairman in turn of the New South Wales Union, of the South Australian Union

(twice) and of the Australian Union (1910). He was an ardent social reformer, and until his death in 1924 he was always to the front in the fight for righteousness, temperance, and freedom. His biography is in some measure a history of Congregationalism in Australia, and to Congregationalists it is specially commended.

EDITOR.

A History of the Religion of Judaism. By ARCHIBALD DUFF, LL.D., D.D. Clarke. 7s. 6d.

Israel Amongst the Nations. By NORMAN H. BAYNES, M.A. S.C.M. 5s.

Dr. Duff's work has lost none of the freshness and enthusiasm which we have learnt to expect from him. It is true that his speculations, interesting and stimulating as they always are, may sometimes seem to have but slender bases in fact. In the present book, however, we do feel quite sure that he is on the right track as far as his general thesis is concerned, even although a great many of his particular positions may not command any large measure of assent. That the post-exilic period is of preponderating importance for the Biblical student becomes clearer every year. And Dr. Duff has emphasized this very thoroughly in his own inimitable manner. The period between 400 and the birth of Jesus was one of continual growth both theologically and experientially. It is certainly true, as our author urges, that not only the P edition of the law and history of Israel, but also the books of *Chronicles*, *Jubilees*, the *Mishnah* and the *Targums*, bear witness to constant fresh outbursts of religious enthusiasm and fresh attempts to re-interpret experience for the people of each author's own time. Moreover we have the two collections of *Psalms* (those of David and of Solomon) with such tracts for the times as *Ruth*, *Jonah*, *Habbakuk*, *Daniel*, not to mention *III Isaiah*, *Haggai*, *Zechariah* and *Malachi*, and the Wisdom literature. That the post-exile was a period of vivid, burgeoning religious experience, and of rapid and steady progress, both in the home country and in the *diaspora*, there is no longer any doubt. We need to rid ourselves of our old concept of a monotonous, rigid, and static community. There will be great disagreement with many of Dr. Duff's particular arguments, but we should be sorry for any reader who did not feel that the picture of Judaism here presented as that of a live, vigorous and deeply religious pietist movement was not of very great value.

Mr. Baynes confesses in his preface that he is not a first-hand expert in this subject. He is, of course, our great authority on Byzantine civilization. In the book under notice he has attempted to trace the history of Israel from the time of Hammurabi to that of Christ in 164 small pages. The position is that of moderate modernism. Such a book must necessarily suffer from the author's lack of first-hand acquaintance with his sources. It does: the attempt to throw doubt on the reliability of the five-document hypothesis which is made in the preface, *e.g.*, betrays the fact that Mr. Baynes is here an amateur, albeit a very brilliant one. For his positions throughout the book are repeatedly drawn from authors whose whole work is based on the use of the separated documents according to the accepted Graf-Wellhausen formula. And to quote the late Lord Halsbury as an authority on Biblical criticism is somewhat childish. This is surely meant as a joke!

But the book improves as it goes on, although the conclusions respecting the historicity of the patriarch—and exodus—narratives are quite undependable for the reason given, *viz.*, that the writer has never really assimilated the actual evidence offered by the re-arranged documents. He has, *e.g.*, failed to notice the key to the history afforded by recognition of the ecclesiastical struggle between the Zadokite-Aaronite priests of Jerusalem and the Levite

priests of the local shrines (who soon began to trace their descent back to Moses). This struggle coloured all the history from the time of David to that of Ezra. Nor does our author fully grasp the importance of the several theological and political *tendences* which so powerfully affected the compilers of the J and E documents, of the D code and the JE history, and finally the editors and selectors who worked in the stern but somewhat doctrinaire monotheistic atmosphere of the Babylonian communities.

On the other hand Mr. Baynes has managed to convey an enormous amount of quite reliable information in a very small compass and in general very open to the fresh light which archæological and literary investigation are continually throwing on the tangled and complicated history of Hebrew development. One example of this is his acceptance of the "late" date for Ezra; this date has now the backing of Batten in the U.S.A., Box in this country, and Mowinckel on the Continent, even though some well-known scholars (such as Eerdmans) still ignore it. He has read enormously and his bibliography has very few gaps or mistakes. We have never seen any other popular handbook to which a quarter of the industry and erudition have been devoted which are here evident. A very generous five-shillings' worth only because of the mass of carefully-sifted data which it contains, not to speak of the excellent notes which make a bulging addition to the volume.

J. P. Naish.

The Book of Daniel. By James A. Montgomery, Ph.D. Clark. 20s.

This long awaited volume of the *International Critical Commentary* was first allotted to the late Dr. J. P. Peters. His mantle has fallen on the capable shoulders of Prof. Montgomery of Philadelphia. We must say at once that the result forms a worthy third to the companion volumes on *Ezra-Nehemiah* and on *Chronicles* by Profs. Batten and Curtis. Furthermore, it is one of the three really important original *O.T.* studies published this year (1927) (the other two being Moore's *Judaism* and the third volume of Kittel's *Gesch. d. Volk. Isr.*). With the three *I.C.C.* volumes just mentioned we have really made a great deal of progress toward the assemblage of materials for an adequate estimation of the Post-Exile. Such work as this is a vindication of the quality of the best American scholarship.

Limitations of space forbid the full treatment deserved, and therefore the comparative brevity of this review must not be allowed to mislead readers as to the importance of its subject. The first outstanding feature of the book is the relatively large place devoted to a discussion of the Greek versions. On this subject the author is a specialist, and his conclusions are correspondingly interesting. It will be remembered that the Vatican MS. has *Daniel* in the version of Theodotion (Θ) whilst the old Greek is only represented by two cursives. Our author reminds us that not only the second century Fathers—Irenæus, Hippolytus, Tertullian—but also the three "Apostolic" Fathers, and the *N.T.* itself, have generally Θ readings. These at first sight curious facts lead to an orientation of the evidence regarding the Greek text of this book which is of much value. In particular the connexion of the Θ text used by Hippolytus with the Old Latin and Syriac is another witness to that direct connexion between Syria and the West in the early centuries which the present writer has stressed elsewhere.

Of more immediate interest to the Semitic scholar will be the treatment of the language of the orginal text itself, which, as is well-known, is of a bi-lingual character, half being in Aramaic and the other half in the "late classical" Hebrew of *Ezra-Neh.*, *Chron.*, and *Esther*. Prof. Montgomery has made full use of the Aramaic Papyri from Elephantiné and elsewhere, and concludes that we have in these the available linguistic material which most

nearly resembles *Dan.* 2^4-7 (the Aramaic portion). He divides the book into two halves—the Stories, cc. 1-6, and the Visions, cc. 7-12. The first half is "pre-Maccabean, composed in Babylonia"; these chapters "may be roughly assigned to the third century, to an age not earlier than the division of Alexander's empire." The second half is dated, as is usual, "in the first years of the Maccabean uprising, 168-165 B.C." The linguistic problem is solved, following Dalman and Torrey, by supposing that "the redactor must first have turned the preface, c. 1, into Hebrew, and then translated the Hebrew c. 7 into Aramaic, and so have bonded the two into one whole." There is much in favour of this simple solution, and as far as the earlier dating of the stories, as being original Aramaic documents, is concerned, the present reviewer has long been inclined towards it. There is no doubt that the argument for a *provenance* in Babylonia during the second Persian period can appeal to favourable evidence. There were anti-Semitic outbreaks against the Jews of the Dispersion before Alexander's time, as is witnessed in the Elephantiné Papyri for the reign of Artaxerxes Ochus, and indirectly by the memories which must lie behind the narratives of *Esther* and *Judith*. On the other hand such disturbances must probably be dated after Ezra's reform (c. 400 B.C.), and consequently the stories which reflect them will be little, if any, earlier than 300 B.C.

The treatment of Zoroastrian influences on the theology, mythology, and symbolism of the book might have been more thoroughgoing if the author had not missed Pettazzoni's recent important work on this subject, although the expressed opinions of Moulton, Bousset and Meillet should have prevented his falling into the crude error of characterizing the Persian national faith as dualism simply. Another serious lapse is his omission to cite Prašek's indispensable history of the Achaemenid empire. He would also find Hoschander's study of *Esther* not without interest in view of his own theories.

With his position regarding the history of "apocalyptic" teaching in general we are in large agreement. Even if we excise the last nine chapters of *Ezekiel* with Cooke and Hölscher, apocalyptic is yet a characteristic of all prophetic teaching from Amos (the day of Yahweh) onwards. Charles is not to be followed too closely here. The importance of contemporary developments in Egypt as well as in Babylonia must not be missed. Prof. Simpson, *e.g.*, regards *Tobit* as of Egyptian *provenance*. Not only was *Dan.* 7-12 by no means the first or only apocalypse; it has also many other connexions with the canonical, apocryphal and pseudepigraphical literature of its own times. This our author has struggled to make clear with a great measure of success. He is obviously right, *e.g.*, in assigning the authorship of cc. 7-12 to the "principled pacifist wing" of the early Hasidim.

A sound, full, and, in general, a very scholarly book.

J. P. NAISH.

The Wisdom of Egypt and the Old Testament. By W. O. E. OESTERLEY. **Tractate Shabbath.** By W. O. E. OESTERLEY. **The Testament of Abraham.** By G. H. BOX. S.P.C.K. 6s. each.

The names of these two well-known collaborators have been familiar in the mouths of all *O.T.* students as household words for many years past. Prof. Oesterley has here made a very careful comparative study of the Egyptian hieratic papyrus now so well-known as the *Teaching of Amen-em-ope* and the relevant portion of our Hebrew books of *Proverbs* and *Psalms*. The connexion between the two is clearly demonstrated, though whether the borrowing is mutual or on one side only (and if so which?), or whether both Egyptian and Hebrew compilers used older (Hebrew?) sources, cannot as yet be exactly determined. The author has not only fully exploited Lange's

cellent edition of the papyrus (more accurate than Budge's) but has read the large number of studies of its text which have appeared here and on the ntinent. He has also consulted very freely and fully both Mr. Griffith and . Blackman, so that the Egyptological side of the work has been rendered rfectly watertight. A very important contribution to our slowly growing owledge of the processes which underlay the composition of the *O.T.* riptures.

The other two books belong to the excellent series of translations of early uments bearing on the origins of Christianity now being published by the .C.K. Prof. Box has long been urging us to realize the importance of dying the Judaism of the centuries during which our own faith emerged. is, or should be, now quite clear that a knowledge of Mishnah and of vish apocrypha is as indispensable for the proper understanding of the *N.T.*, is an acquaintance with Philonian lore, and with the Greek of the papyri the LXX. The *N.T.* is incomprehensible apart from the *O.T.*, and the velopments of *O.T.* religion continue right into the Christian period. e Church only slowly emerged from the synagogue. Hence the relevance such Jewish writings as these for the student of Christian history.

J. P. Naish.

aline Readjustments. By T. W. Llynfi Davies, M.A., B.D. Williams and Norgate. 3s.

An article in *The Expositor* (June, 1924) is here revised and expanded into lefence along novel lines of the Pauline authorship of all the fourteen istles bearing the apostle's name. The major premise of Mr. Davies's gument seems to be that, if all the historical data—*i.e.*, chiefly the personal tails—in these epistles can by any means be made to fit within the frame of ul's life, then all lesser considerations, such as mere linguistic or doctrinal crepancies, may be set aside, as raising problems which theologians, ychologists and literary critics must settle as best they can, but must not allowed to upset the findings of "history." (*e.g.*, pp. 85ff.) The minor emise is that this can be done, without recourse to the legend of a second oman imprisonment, by means of a series of "readjustments" in which the ient features are :—(1) the assumption of an earlier voyage from Antioch Myra to Crete, which has been "confused" by some copyist's mistake ith the voyage to Rome in our present text of *Acts* $27^{5, 7f.}$; (2) the ntification of our *Hebrews* with the letter to Corinth mentioned in 1 *Cor.* 4^{6}, ^{9} 2 *Cor.* $2^{3f.}$, $7^{8, 12}$; (3) the hypothesis of an unrecorded imprisonment at hesus after the riot of *Acts* 19 during which the four prison letters *Eph.*, *il.*, *Col.*, *Philemon*, were written in this order; (4) the suggestion that *Tim.* 4^{9-20} really belongs to the end of 1 *Tim.*, whence it was transferred by early scribal error.

These items seem to provide a rather precarious basis for results of such gnitude. True, the Ephesian imprisonment theory, though very far m finding general acceptance with experts, has at least the support of such luential names as A. Deissmann, B. W. Bacon, and Kirsopp Lake. Whether or any of these would subscribe to the other somewhat drastic readjustments w combined with it seems more than doubtful. Not all of the scholars med accept the Lucan authorship of *Acts*, or place *all* the prison-letters Ephesus. But Mr. Davies does both, and his statement compels us to ok, and look in vain, for some explanation of the surprising circumstance at Luke, who was with Paul in Ephesus after the riot, when the apostle ote from prison the letters to the Colossians (4^{17}) and to Philemon (^{22}), not ily omits to mention this imprisonment, but leaves absolutely no room for between the riot and Paul's consequent departure from Ephesus (20^{1}).

Should these four corner-stones on which Mr. Davies has built his argument fail to establish themselves in face of criticism, the whole structure would, of course, fall to the ground. But even if they one and all survived, a building with so much explosive material (in the shape of those linguistic data, *etc.* of which he makes short work) flung down in the cellar, is surely liable at any moment to go up in the air! P. N. HARRISON.

The Holy Spirit in St. Paul. By R. BIRCH HOYLE. Hodder. 8s. 6d.

This is a very welcome book. Few doctrines are harder to write on wisely than that of the Holy Spirit, and Paul's teaching here is often misunderstood. Many books which seek to interpret it suffer from a sentimentality which ignores the special circumstances of his age, whilst some others are marred by an intellectualism which forgets that the experience that Paul describes is one in which every Christian is meant to share. Mr. Hoyle's book escapes both these perils. It is written, not only with a learning which it would be impertinent to praise, but with sympathy and insight, and a sure grasp of the spiritual realities which Paul's teaching expresses.

The first part of the book gives a full and attractive account of the place of the Spirit in Paul's own inner life, in his missionary labours, in his polemic against Judaism, and in his conception of the Church and the Sacraments. The second part deals with the sources of Paul's ideas—the contribution to his thought from the O.T. and from the Palestinian and Hellenistic Judaism of his time. Some of the discussion here has inevitably to be technical, but, throughout, Mr. Hoyle writes with clearness and simplicity. A final chapter deals with the value for to-day of Paul's experience of the Spirit.

This is a book we have read with much interest and gratitude, and which we would commend with confidence. Written by one who is himself engaged in the active work of the ministry, it should be of special service to ministers, who will find it of great help not only in understanding Paul, but in leading their congregations into the fullness of that distinctive Christian experience of which Paul is the greatest interpreter.

SYDNEY CAVE.

An Old Hebrew Text of St. Matthew's Gospel. By H. J. SCHONFIELD. Clark. 4s. 6d.

The text, here rendered for the first time into English, was published in 1555 by Jean du Tillet, Bishop of Brien, with a Latin translation; several other copies survive than the one recently acquired by Mr. Schonfield, and the original MS. (obtained by the Bishop from Jews at Rome) is now in the Bibliothèque Nationale at Paris. In a brief introduction the editor discusses the relation of this version to several other known Herbew versions dating back to the thirteenth century, and he calls attention to a number of readings which he thinks show that it was a translation not from the Vulgate but from a text of slightly Western tendencies, with affinities to the Old Latin and Old Syriac versions. Some of his points are interesting, but the hypothesis clearly requires much more consideration before Mr. Schonfield's hope can be realized that this version will be quoted by scholars alongside of those others as an important witness to the text of the *N.T.*

He is on still more slippery ground when he speculates as to some dependence of this text on the *Gospel according to the Hebrews*. He is evidently under misapprehension as to this lost work, for he calls it the "Aramaic Gospel of Matthew," and says it "has every right to be considered as a canonical Gospel, if it be not the parent of them all." This is an

possible use of the word *canonical*, and a theory of Gospel origins totally variance with all modern study of the Synoptic Problem. His argument, hat it was so considered for several centuries the Fathers themselves are nesses," is, to say the least, a grave over-statement. But further, his nark that the du Tillet text possesses characteristic features in common th the lost Gospel is quite wide of the mark ; he refers merely to general nts such as a measure of contact with Lucan language, but the fact is that re are no links at all between this text and the known fragments of the anonical Gospel. Two errors on p. 195 may be pointed out : it should M. *D.* Gibson, and there is apparently later evidence for the Hebrew spel than that quoted (see James, *Apocryphal New Testament*, p. 7).

RODERIC DUNKERLEY.

e Psychology of Religion. By J. CYRIL FLOWER, Ph.D. Kegan Paul. 10s. 6d.

oblems in Psycho-Pathology. By T. W. MITCHELL, M.D. Kegan Paul. 9s.

Dr. Flower rightly calls his book " An Approach to the Psychological dy of Religion." His main intention is to show that psychology helps to understand that the phenomena of religion are connected with certain iginal tendencies of human nature and are indirectly the result of the ure of these to function in face of certain difficulties in their environment. e defines religion tentatively as being essentially " an attitude determined the discrimination of ' an element of utter-beyondness ' brought about by mental development which is able to appreciate the existence of more in he world than that to which existing endowment effects adequate adjustent." This position he proceeds to defend by studying first the mechanism religious response in various processes of projection, and he goes on to ustrate his position by an exhaustive study of the religion of the Winnebago dians as affording " an instructive instance of the effects of frustration and an expansion of consciousness leading to religious experience at a simple vel of culture." Then, in order to work out his theory at a higher level of ulture, he examines the religious experience of George Fox, and finds here so a useful illustration of his main thesis. The rest of the book is occupied o chapters on Conversion and on Psychopathology and Religion, which contain me interesting illustrative material. The book as a whole, though rather osely put together, is a quite interesting contribution to the subject of ligious psychology, though Dr. Flower would need to work out his thesis relation to a good many other religious phenomena before it could be garded as well-founded and universally applicable.

Dr. Mitchell's lectures on the medical applications of psychology, though tended chiefly for students of medicine, are not without interest for the erage man. Dr. Mitchell recognizes, however, that medical psychology is imarily pathological, and has as its object the healing of abnormal mental ates. With this in mind he proceeds to discuss the psycho-analytic method expounded by Freud, and while he does so in a very critical spirit, he knowledges the immense advance which the Freudian treatment of the bject has secured. The main part of his book, however, deals with the go in the light of Freud's Libido theory on the one hand and in contrast to e Id on the other. From this the author goes on to develop a theory of e instincts and of the neuroses, and concludes with a lecture on some of e applications of medical psychology. His general conclusions involve e recognition that all recent formulations of psycho-analytic theory must be garded as hypotheses which need further investigation to verify them. t the same time he is clear that analysis has come to stay and that it has ithin it very great promise for the future. To quote his own words :

" The sole aim of analytic treatment is to bring back to consciousness the repressed impulses which are finding surrogate satisfaction in the symptoms, to restore the conflict between the Ego and Libido to the conscious level, and to enable the patient to find some more satisfactory solution than that afforded by repression." Dr. Mitchell writes with restraint and yet with full knowledge, and his book should prove exceedingly useful.

W. B. SELBIE.

Primitive Man. By J. MURPHY, D.Litt. Oxford Press. 15s.

In a Foreword to this book Dr. Marett commends the author's attempt to approach the study of cultural anthropology by way of psychology as being especially useful at the present juncture. The book itself bears out his contention. It is a singularly sane and open-minded investigation into primitive mentality and behaviour, in the light, not only of previous anthropological researches, but of modern psychology in particular. The dominant aim of his work Dr. Murphy sets out as follows: " There is one feature common to all human thought from its lowest to its sublimest forms. It is that it always seeks a whole, and rests most gladly in some integration, some unification, whether of the inward or of the outward life. The philosopher, the man of science, the reformer, the man of faith, the mystic, all ' declare that they seek a country,' and ' look for a city,' that is, some rich and finely unified whole in theory or in practical living. Thence we glance back to the beginning of it all in that low-browed shaggy ancestor of ours, with his bleak look regarding the world, seeking first, it is true, the mere unity of his animal body, but not long after pursuing the unification of his soul in the Unseen. We may thus find a string to hold together the beads of our studies of the primitive in man in the quest for Unity."

In pursuance of this aim Dr. Murphy submits the mentality of primitive man to an exhaustive psychological examination. He finds primitive thinking in general to be of a semi-instinctive character and discusses in detail the early reaction of man to his environment and the influences which go to shape the formation of primitive concepts. In this connexion he criticizes the theories of M. Lévy-Bruhl, Varendonck, and others, and shows how easy it is to exaggerate the influence of the group mind or class consciousness. He contends also that categories such as time, space, class, and causality are not merely the creation of the tribal mind through custom, but are part of the equipment of the human mind as such, even in the earliest stages of its development. In dealing with religion Dr. Murphy makes good use of his main contention as to the dominance of the quest for unity over the human spirit and life. He traces the course of religious development from its earliest beginnings in man and through various stages of animism, up to the organized religious systems culminating in Christianity. God, Who is " the omega of man's upward striving," he regards as the alpha of it too. In other words, " the highest forms of unification appear to be those in which the utmost variety and richness of the personal life are accompanied by the closest unity or harmony with the ultimate Reality which is moral and spiritual and in some sense personal."

All this gives but a very inadequate idea of a book whose value for the study of anthropology can hardly be overestimated.

W. B. SELBIE.

Sex and Repression in Savage Society. By B. Malinowski. Kegan Paul. 10s. 6d.

Dr. Malinowski has already achieved some fame as an anthropologist, and in this his latest volume he claims for the first time to apply psycho-analytic theory to the study of savage life. He has spent some time among

e Trobriand Islanders of North-Western Melanesia, and here makes good e of his observations. The Trobriands are a matrilineal people, *i.e.*, they ckon kinship through the mother only. This fact governs all their social d sexual relationships and creates a group of complexes which our author alyses, and from which he derives certain psychological material which at ce illustrates and explains a good deal that goes on under the repressions idental to civilized life. His study of savage life and customs is always eresting and has real scientific value. But he himself admits that when comes to theorize on the basis of it he is on more debatable ground. In last section of his book, on "Instinct and Culture," he deals with man relations in civilized society from the purely biological point of ew and his conclusions only hold good so long as we regard man as a kind higher animal. There are other factors in the situation of which he takes le or no account, and this failure detracts considerably from the value his otherwise highly specialized treatment of his subject.

W. B. Selbie.

e Good Will. A Study in the Coherent Theory of Goodness. By H. J. Paton. Allen and Unwin. 16s.

iality. The Art of Living Together. By Atkinson Lee. Holborn House. 6s.

Ethical theory is in such a chaotic state at the present time, and moral epticism is so prevalent, that it was with keen anticipation we opened rofessor Paton's volume. The war shattered much of the complacent hics of the text-book variety doled out to us in the University. During ose war years conscience was held up to ridicule; moral principles were ompromised at every turn "in the public interest" until they failed to ve us moral guidance. Interests rather than moral principles have domin-ted national and international policy since 1918, and the sceptic was stified in asking whether there was any such thing as morality at all. odern psychology also, with its study of the dynamic elements in our eing, and especially that of the unconscious, appears to have left the ademic moral philosophers rubbing their eyes. It was exceedingly dis-appointing to find that the author had made up his mind "to use as spar-ingly" as he could any of the material laid bare by the "new psychology." he approach is thus mainly philosophical; and is really an attempt to ombine Idealism and Realism, Kantianism and Intuitionism, with great ress laid upon the philosophic doctrine of coherence as a criterion of goodness. he author lucidly sums up his position. He maintains that his doctrine as two main sides: "The first is that goodness has its roots in the spiritual ctivity of willing; that it belongs to things, not in themselves, but as the bjects of some kind of willing; and that the apprehension of goodness is not nerely an intellectual matter, but demands for its possibility the presence f a particular kind of will. The second is that goodness belongs to a oherent will; that different kinds of goodness, whether in actions or in hings, are due to the different kinds of coherence in the will which wills hem; and that moral goodness in particular belongs to a will which is oherent as a member of an all-inclusive society of coherent wills." We egin with "Elementary Willing" (which I take to be instinctive action) hich is immediate; volition is more nearly approached as we acquire a policy"; and as this policy of life becomes part of, or interconnects with, he policy of an all-inclusive society we get the good will. The theory ristles with difficulties which are not lessened by the multiplicity of ords and commonplaces with which the volume is burdened. In spite of uch that is suggestive it cannot be said that any permanent contribution

to moral theory has been made; indeed it is doubtful if any contribution can be made that ignores so much in psychology which is relevant to willing itself. It would seem, also, that a more ultimate criterion of goodness is needed than coherence; a coherent life is not necessarily a good life, nor a coherent society necessarily a good society. It cannot be the fact of coherence that makes anything good but the inner principle through which the elements cohere, and for that we need another criterion.

The second volume is written "in the conviction that social living is not in the first instance either a science or a duty, but an art." Thus the author treats the problem of living together from the point of view of æsthetics. He follows with a wealth of quotation the life of feeling from the æsthetic, sociological, and religious standpoints; and what he writes is always interesting, if not always convincing. It is impossible to summarize the material from which the writer draws his argument that "the social life is one primarily expressive of feeling," but the main trend may be indicated. The book is divided into three sections; the first deals very largely with the nature of sociality, empathy, play, and sensibility, and the implications of these for the art of living together. Book two has a really interesting discussion of sympathy and the part it plays in bringing about social harmony, while there is also a very interesting chapter on the æsthetic character and influence of the various familiar *Utopias*. In Book three the part which modern *Fellowships* play in bringing the members into real social unity is exhaustively treated, and commended; a *world-church* is visualized, to attain which education in spiritual values focussed in the æsthetic is necessary. The whole concludes with chapters on "The Kingdom of God" and "The Ultimate Harmony", in which perfect sociality is attained. Sociality Prof. Lee believes to be the central objective of Reality. It will be seen that the book covers a very wide field, and whether one accepts its position, "that the æsthetic is the core of the social as the social is the core of the religious life," or not, he will gain much that will help to correct the tendency to neglect the part which the æsthetic could play in social life.

JOHN G. MCKENZIE.

Neo-Hegelianism. By HIRALAL HALDAR, M.A., Ph.D. Heath Cranton. 25s.

The veteran Calcutta professor tells us that he was inspired to write by Prof. J. W. Scott's article "Neo-Hegelianism" in *ERE*. Prof. Scott desired an "adequate history"; this book is described by its author as "a study rather than a history." The earlier chapters, dealing with the distinguished men—Hutchison Stirling, T. H. Green, E. Caird—who founded British Hegelianism upon fresh interpretations of Kant, contain excellent material. Valuable, too, are the statements of F. H. Bradley's views and of Dr. Ellis Mactaggart's—thinkers who were admittedly not in the main Hegelian stream. Also the appendix, the reprint of a book or pamphlet of 1910, offers us a definite construction of Hegelianism according to the author's own interpretation. It is the chapters dealing with men of the second generation, some of them still alive, that seems less to the point. At times one "cannot see the wood for the trees." A history of thought, noting where new ground is broken, noting also where any former positions are surrendered, is always useful: detailed summaries may be overdone. However, within the limits which he has set himself, the author has done his work admirably: and he has made no secret of the indemnity which Hegelianism—old or new—demands from Christianity as the price of its support. E. Caird's judgment on John Caird (p. 164) is amply significant. Ought not the American Royce perhaps to have been included?

ROBERT MACKINTOSH.

ulielmus de Ockham. De imperatorum et pontificum potestate. Edited by C. Kenneth Brampton, M.A., B.Litt. Oxford Press. 7s. 6d.

This little work (*tractatulus*) of William of Ockham, hitherto unpublished nd now edited with a masterly introduction and critical commentary, is rther proof of the vitality of English research on pre-Reformation political eory. Clearing away many of the palæographic and linguistic obscurities t the MS. Mr. Brampton has done here on a small scale for Ockham nat Scholz of Leipzig has been doing for his famous contemporary Marsiglio Padua. The precise place of the great English Franciscan in the long erary warfare of papalists and imperialists from Canossa to Wittenberg clearly discernible in this succinct outline of the main arguments in his alogus.

His striking freedom of outlook, the product of his own nominalism, ticipates Wyclif and Hus, if not Luther, who looked back to him as *magister meus*." Insisting that the individual must make truth his own nd hold it even against the world (*a veritate enim, non a multitudine, vinci ullatenus erubescam*), he constantly writes in the first person, and claims o give his own opinion (*æstimo autem . . . , puto . . . , arbitror . . .*) comparison with the *Liber de unitate ecclesiae conservanda* shows how far he conflict has moved since the Investitures struggle of the eleventh entury, when both sides shelter their affirmations behind the authority f isolated texts from the Bible and the Fathers. Not once does Ockham uote *Rom.* 13[1] or 1 *Peter* 2[13], those stock citations of generations of mperialists. His appeal is rather to the spirit of *Gal.* 5[13], and to the "*libertas vangelicae religionis*," now endangered by Avignon. A sweeping indictment f the abuses of the " Babylonian Captivity ", in the very temper of Bernard, whom he aptly quotes, and an extensive appeal to Roman and Canon Law in efutation of the abnormal development of the claims of papal absolutism, how the dangerous absurdity of the claim to infallibility.

Yet Ockham is not anti-papalist on principle. Like Baxter in another ge he is a reluctant rebel. He laments the abuse by the Popes of a *plenitudo potestatis* " legitimately theirs if restricted within its true limits, he " *cura animarum generalis*." And his constructive answer to hierarchical retensions comes out in his epigram on *John* 21[16], "*dominatio interdicitur, ndicitur ministratio.*" It was the Papacy itself which invalidated this noble onception of its spiritual function, and made inevitable the tragedy of a ivided Christendom.

J. S. Whale.

The Cape Colour Question. By W. M. Macmillan. Faber & Gwyer. 21s.

South Africa, Black, White or Brown. By P. A. Silburn, D.S.O. Allen & Unwin, 6s.

An Africa for Africans. By Arthur S. Cripps. Longmans. 9s.

Kenya from Within. By W. McGregor Ross. Allen & Unwin. 18s.

The increasing disquiet which is being produced by the extension of white industrial civilization in Africa is reflected in the publication of frequent books. Quite recently these four very notable ones have appeared. Prof. Macmillan analyses the history of the contest about the rights of coloured men which took place in the early part of last century, in which the Rev. John Philip, of the London Missionary Society, was protagonist on behalf of the Hottentots and their coloured descendants. In the Cape Colony the traditional British principles of liberty, equal justice, and parity of political rights for men of equal civilization, prevailed, and at a

later date, when new native territories were incorporated, the land rights of the natives were respected and attention was given by the Government to the development of their agriculture and their local institutions.

Rhodesia (in which Mr. Cripps spent twenty-three years as a missionary) was colonized under the new impulse of "developmental" imperialism, with the desire to extend the British Empire and to find new homes for white men, by the production of wealth through the agency of Europeans employing natives. The entire lands of the natives were at first appropriated by the invaders. After more than twenty years reserves were assigned to them, but outside of those reserves they were, and are, treated as trespassers in their own country. Rents are exacted from them for living on their ancestral land. The native policy of Southern Rhodesia is by no means so infamous and oppressive as is the native policy of colour-bar and praedial serfdom now being promoted by General Hertzog's Government in South Africa, but it is showing ominous tendencies in that direction. It has introduced the principle of the apprenticeship of native children as workers to white farmers—a form of slavery which was eliminated in the Cape Colony by Dr. Philip's efforts; and it is introducing a Native Affairs Regulation Law on the lines of the reactionary measure recently adopted in the South African Union. Col. Silburn recognizes the danger of these policies, and, like Mr. Cripps, he pleads for what may be called "an Africa for Africans," namely, that Africans may be assigned territory in which they can live unmolested by the pressure of white men to make them work on their farms. What is meant by a white man's country in South and East Africa, is a country in which the white man owns the land and has black men to work for him who have no land and are consequently at his bidding, and who have no political rights and consequently cannot protest effectively against injustice. Any kind of trade-unionism is unlawful, and any kind of assembly of natives for the discussion of grievances may, under the Native Regulation laws I have referred to, be prohibited.

Thus we see the shadow of slavery, which we had believed had been driven out of the British Empire, gradually re-encroaching. Mr. McGregor Ross's book on Kenya shows—with the experience of twenty-three years of public service, some of which were spent as a member of the Legislative Council—the conflict of the slave state tendency with that of Christian civilization in that colony. Missionaries and public officials have made, and are still making, a gallant fight against the encroachment, and laws to enforce compulsion on the natives to labour have been disallowed by the Secretary of State. The British Government professes to observe a principle of trusteeship for natives in Kenya. Unfortunately the idea of trusteeship has been vitiated by the theory that the best way to civilize the native is to make him work on the white man's estate. It is far safer to stand on the older principle associated with British ideas of liberty which prevailed in the abolition of slavery, whereby our West African and West Indian colonies resolutely maintained the principle of equal justice and equal laws, and steadfastly made it impossible for white estate owners and employers to lay oppressive compulsions upon the negroes. Mr. Amery has just set up a Commission to develop the idea of "associating" the white settlers in one "trusteeship" for the natives, which simply means that they shall be given control of the Colonial legislature. Experience shows that it is not safe to give the employing and land-owning class legislative control over the rights of wage earners who must work for them, especially when they are of different races, and that the only sound principle is that the Colonial Office, which may still be regarded as imbued with British traditions, should maintain control until a political franchise can be intelligently exercised

by all classes of the community. The experience of the Cape Colony, in which these principles were followed, and of the West Indies, shows that this can be done. In the West Indies it has almost entirely done away with the traditions of slavery. In the Cape Colony it has made the coloured people intelligent and respected citizens.

OLIVIER.

The Life and Work of an English Landscape Architect. By T. H. MAWSON, F.L.S. Richards Press. 25s.

In a large and handsomely bound volume of over 350 pages, Mr. T. H. Mawson has told the story of his life and work, and the reader does not proceed far in the book without feeling grateful to him for writing his autobiography and writing it in such excellent fashion. The book is profusely and beautifully illustrated, and Mr. Mawson, who is no stranger to literary work, has a style which is easy, clear and captivating.

Born at Scorton, near Lancaster, his young life was not free from hardship, especially after the death of his father. His parents were Congregationalists and the children were reared in the same religious faith, and Mr. Mawson has rendered useful service to the Congregational churches in many ways. Evidently he derived his passion for gardening and landscape architecture from his ancestors, for 180 years ago Joseph Mawson was clerk and architect to the Lowther Castle Estate. Mr. Mawson appears to have made his first serious efforts in London, whither the family removed shortly after the father's death, and where they remained for some years. Later, however, he returned to the North, where the greater part of his life has been lived. The area covered by his work is exceedingly extensive, including the residence of Lord Leverhulme at Hampstead, gardens, open spaces and town-planning at Preston, Bolton, Blackpool, Gloucester, as well as at The Hague, Athens, Salonica, and in Canada and the United States.

The book is packed with most useful information; it contains delightful descriptions of the places visited, and many humorous conversations and interesting stories; indeed it may be said with truth that dullness has no place in its pages.

Mr. Mawson is still actively engaged in his profession, though not able to do all that he once did, and, in his beautiful home at Caton, he may well feel, as he says in his closing words: "I have done a day's work."

B. NIGHTINGALE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

We cannot pretend to *review* **Adventure* (Macmillan, 7s. 6d.), the new volume of the Streeter group which has just come to hand. It touches so many crucial problems that more than one reading is necessary to estimate its significance. That it is of value the first reading makes plain, as a statement of its contents will indicate. The key-note of the volume is the call to adventure in science and in religion. Dr. A. S. Russell, in the opening essay on "The Dynamic of Science," shows how the scientist is freeing himself from the shackles of the past and going on quest. Mr. John Macmurray's suggestive paper, "Beyond Knowledge," may be summed up in the words of the synopsis:

"A truly Christian religion would be a truly scientific religion. Religion is of course wider than science. It includes art and morality also, and unites the three in

the idea of personality, of which all are functions. The failure of the modern world is a failure to be scientific and Christian except in the narrow field of science in the strict sense. We need a moral life of faith, an artistic life of faith, and a religious life of faith in addition to the intellectual life of faith which science has created through its unconscious appreciation of the teaching of Christ. The failure to realise spontaneity and creative adventure in the more spiritual aspects of life has meant the destruction of the unity of personality, and the building of a vast machinery of material power without the creation of spiritual resources adequate to its control. This can only be remedied if we spread the spirit of science over the whole of life, and in the unity of personality thus achieved realize a truly Christian religion, as a complete life of adventurous spontaneity and creative experiment."

Dr. Streeter follows with "Moral Adventure," in which he makes clear that Christianity has no longer as its motto, "Safety first," but "Live dangerously: live constructively." A not very relevant discussion on sex and marriage problems concludes this section, and Dr. Streeter next deals with "Finality and Religion," the Incarnation being described as "the ascription of adventure to God." The Divine initiative in grace, that is to say, is at once final and dynamic. Mr. Macmurray develops this in "Objectivity and Religion," asking how far the hypothesis of an Incarnation can be tested, and whether the personality to whom Divine character is attributed can be universal. Miss Chilcot concludes with "Myth and Reality,"—a welcome contribution on a subject clamouring for attention—ending with a challenge to men to carry on the work of Christ.

The welcome given last quarter to the first volume in the "Library of Constructive Theology" is more than justified by the second volume, Canon Quick's **The Christian Sacraments*. Free Churchmen will by no means be able to agree with parts of the exposition, but it will do them good to read what one of the most thoughtful of Anglican writers has to say, and especially to read the preliminary chapters, where sacramental theory is discussed. Canon Quick cannot possibly realize, however, how arid and barren, futile and unreal, much even of his discussion about order and validity appears to us, and we cannot at all agree that "Free Churchmen attach the same meaning to ordination as Anglo-Catholics." But we do not wish to carp at a piece of work so competent and considerate, so thorough and scholarly. We should have liked fuller treatment of the historical question, whether Jesus did found the two Sacraments, and also recognition of the Quaker view that, all life being sacramental, special observance of sacraments is superfluous.

It is peculiarly fitting that one of the Rev. T. H. Darlow's last tasks should have been the writing of **The Greatest Book in the World* (Hodder, 2s. 6d.) a beautiful little study of the book to which it can be truly said that the author gave his life. Mr. Darlow's long experience at the Bible Society furnished him with hosts of illustrations, while the chapter on "Bible and Babel" is an illuminating account of the translator's difficulties.

Prof. J. A. Robertson's *Jesus the Citizen* (Clarke, 5s.) is an account of the life of Jesus in the home, the workshop, in Nazareth, Capernaum, and Jerusalem.

Mr. Granville Hicks is editor of the *Christian Leader*, and as part of his duty, poor man, he has had to read "all the books dealing with religion which have appeared in the past two years." Out of that reading has come **Eight Ways of Looking at Christianity* (Macmillan, 6s. 6d.), an unusual and suggestive book in which Fundamentalist and Modernist, Unitarian and Romanist, artist and scientist, atheist and professor of literature, discuss the bases of Christianity.

Dr. Abraham Mitre Ribhany is an excellent interpreter of the theory that Christianity is the connecting link between the East and the West. **Seven Days with God* (Allen & Unwin, 7s. 6d.) contrasts the West, with its song, "Christian, rise and act thy creed, Let thy prayer be in thy deed," with the East, where the "Holy One of Benares" replied to one who brought him his problems," "Problems? Thou hast acquired the Western habit of worrying, and running the Universe. Whose Universe is it, thine or Brahma's? If it is his, why not look for him, and find what he wants of it?" Most fruitfully does the author develop his thesis, skilfully making point after point. Picking up a familiar *cliché* he says: "Christianity has not failed, *because it has been tried*. Yes, even in the West, Christianity has not failed. To me its greatest success is to be found in the fact that the peoples who profess it look to it to-day most reverently as the chief means of their redemption from the ills which afflict them. Such homage is not paid to a religion which has failed." The book scarcely maintains its freshness in the second half, but it is one of the best on our list this quarter.

Miss Tillyard's *Spiritual Exercises* (S.P.C.K., 7s. 6d.) follows Dr. Ribhany's in natural sequence. It gathers together spiritual exercises practised by Hindus, Buddhists (Amiel is included here), Mohammedans, and Christians—such exercises being defined as "practices designed to bring the aspirant into communion with ultimate reality." There is a beautiful description of a Quaker meeting, a sympathetic statement of the ordinary Nonconformist's attitude to mysticism, and an examination of Loyola's scarifying *Manresa*. A bibliography would have increased the value of a book that should find a place in all reference libraries and will be of service to students of psychology, comparative religion, and mysticism.

Dr. R. E. Speer's name is a guarantee of common sense and competence. *Seeking the Mind of Christ* (Oliphants, 6s.) may be put into the hands of young people with confidence that it will help. It is devotional in tone and clear in presentation.

Dr. Raymond Calkins's *The Eloquence of Christian Experience* (Macmillan, 8s. 6d.) contains lectures on preaching full of excellent counsel not merely from the wise and sagacious writer, but from a multitude of people from whom he quotes. Bishop Gore's warning that ministers should take care lest they take refuge from difficulties of thought in opportunities of action is very timely. We hope students will not follow the lecturer in his bad habit of quoting at second hand, though we forgive Dr. Calkins for this as he introduces us to Bishop Quayle, a Methodist whose book, *The Pastor-Preacher*, we must take the first opportunity of reading. In it the Bishop writes: "Preaching is the art of making a sermon and delivering it? Why, no, that is not preaching. Preaching is the art of making a preacher and delivering that."

The Rev. W. Lockton, having put his hand to the plough in the lonely furrow of the priority of *Luke*, does not turn back. In *Certain Alleged Gospel Sources* (Longmans, 3s. 6d.) he examines the latest synoptic writings of Canon Streeter and Dr. Vincent Taylor.

An enterprising publisher (Benn, 7s. 6d. each) has conceived the idea of getting "personalities" to write down what they believe, and has made an excellent choice for the first three writers in Miss Royden, Father Ronald Knox, and Prof. Julian Huxley. Father Knox states *The Faith of Catholics* (meaning, of course, Roman Catholics) and his book is worth reading and pondering. He makes great play with the divisions between Protestants, their lack of authority, and their failure to give definite moral guidance.

We must confess that we found *I believe in God*, by Miss Royden, who calls herself "a soul naturally Anglican," disappointing. Miss Royden has attempted to give us a complete theology, and the book suffers from trying to cover too much ground. It is worth noting that she finds Free Church Communion services friendly, but not awful—there is nothing of the supernatural in them. Prof. Huxley's *Religion without Revelation* is perhaps the best book of the three, even though he believes "the concept of God as a supernatural personal being is only a stop-gap explanation," and that "the next great step religious thought must take . . . is the liberation of the idea of God from the shackles of personality which have been riveted on it by man's fear, ignorance, servility, and self-conceit." By this means we shall escape the problem of evil, and finally reach a religion of life.

Nobody could have more fitly expounded *English Modernism* (Milford, 10s. 6d.) to the United States than Canon Major, and we believe that Americans would appreciate these "Noble Lectures," not merely for their content, but also for the personality of the lecturer. Dr. Major is rendering heroic, although often unrecognized, service to the Anglican Church, and in these lectures he describes with simplicity, modesty, and earnestness the origin and methods, the aims and ideals, of the Modernist movement. An appendix which gives the answers of nineteen Modernists to queries in regard to the use of Creeds is of great interest, but we found Dr. Major's apologia for the recitation of traditional Creeds singularly unconvincing.

It is well to turn next to Dr. J. F. Bethune-Baker's *The Way of Modernism* (Cambridge Press, 6s.), nine addresses, most of them delivered to "Modern Churchmen." If all ministers would assimilate the two papers, "The Use of Holy Scripture To day" and "Facts or Values," it would be a good thing for Christendom.

The Rev. H. H. Farmer's **Things Not Seen* (Nisbet, 6s.) is one of the most encouraging of recent publications. It contains "studies in the Christian interpretation of life," and is the work of a young Presbyterian minister. Scholarly and earnest, with a winning frankness, and an independence of view and a freshness of presentation that often light up familiar themes, these sermons make us realize that there is still a future for Christian preaching.

The Rev. T. F. Kinloch, who has done much to make Frenssen known in this country, now gives us, in *Catastrophes* (Williams & Norgate, 5s.) fourteen of his own sermons. Their form, he tells us, owes everything to Frenssen and to Newman, and they are certainly simple, direct, and clear. They have, however, Mr. Kinloch's own personality, and that makes them real preaching. The texts should have been placed at the head of each sermon.

Miss Vera Pemberton's *Whatsoever Things are Lovely* (Heffer, 3s. 6d.), devotional studies for workers among young people, are well-suited for their purpose.

The Rev. E. Shillito's *Lamplighters* (R.T.S., 6s.), illustrated by Harold Copping, would make a good present for a child. It tells, and tells well, stories of Bible characters who lit the lamps of faith and love.

The opening volume of the "Library of Contemporary Thought" (Williams & Norgate, 5s.) is Mr. A. G. Widgery's **Contemporary Thought of Great Britain*, which is surveyed in less than 250 pp. Mr. Widgery has solved the difficult problem of classification thus: Naturalism, Absolute Idealism, Pragmatist Humanism, Realism, Theism. The book will be of use to non-philosophers who want to know the views of prominent thinkers: to get Alexander or Pringle-Pattison, Sorley, McTaggart, or Ward, boiled down into a few pages is extremely handy—though dangerous withal.

By the death of Dr. H. H. Scullard Congregationalism lost a scholar who, in pastorate and professor's chair, had rendered faithful service in a manner as competent and scholarly as it was quiet and unassuming. It is with peculiar pleasure that we welcome this posthumous volume, *The Ethics of the Gospel and the Ethics of Nature* (S.C.M., 10s. 6d.)—on a subject Dr. Scullard had made peculiarly his own. Dr. Scullard, in a way it would be an impertinence for us to commend, traces the Gospel ethic down to " the parting of the ways in Protestantism, Romanism, Humanism," and in four chapters he then discusses the " Ethics of Nature " in the last three centuries, concluding with a chapter on " The Mystery of Nature and the Mystery of the Kingdom of God." The volume is marked throughout by wide reading and sound and independent thinking.

Edited by Major Povah, introduced by Bishop Gore, and the work of many writers, *Students and the Faith* (Longmans, 4s. 6d.) is the account of the origin, history, ideals, and achievements of the Church of England Tutorial Classes, which aim at giving " an intelligent understanding of the Faith." The Free Churches can learn something from this movement, and this record should not be overlooked by their leaders.

Dr. G. W. Butterworth's *Study of Church History to the end of the Thirteenth Century* (S.C.M., 2s. 6d.) is one of the text books for these classes. It can, of course, give only the barest outline ; it is packed with facts and is not easy to read, but if classes work through it, they cannot fail to learn much.

The Rev. J. W. Boden's *Can These Bones Live ?* (Constable, 4s. 6d.) is introduced by the Rev. G. A. Studdert Kennedy, which fact assures us of the earnestness of the writer, who is very vigorous and sometimes extremely provocative in his diagnosis of the condition of the Anglican Church. Some of its chapters are lucid statements of Christian doctrines and the book is worth reading. We cannot help noting how Free Churchmen are altogether ignored, on the one hand, and, on the other, how disappointingly Mr. Boden descends to details at the end of the book, when he calls the restoration of the *Epiklesis* " the signal achievement of the new Book."

The Rev. W. H. Draper's *Picture of Religion in England To-day* (Methuen, 3s.) is a slight, strange, and disappointing book by the Master of the Temple.

We should be glad if some reader would tell us exactly what " A Gentleman with a Duster " is getting at in *Pomps and Vanities* (Mills & Boon, 5s.). He discusses Otto, quotes Emerson, William James, and the evening papers, but we can never tell where he is going, although the aim seems to be to show that peace and freedom are to be found within, and not in the world and its pleasures.

Anonymous books inevitably start out with a handicap, but *Rational Religion* (Watts, 5s.) contains good sense. Written by a " Modernist clergyman " in his eighty-fifth year, it is " a plea for drastic revaluation " : it covers a very wide range—the whole problem of the modern man's view of God, the Bible, and the universe—but it is an able and careful statement.

Dr. Norman Maclean's *The Future Life* (Clarke, 3s. 6d.) is as poignant as it is convincing. The first chapter tells the story of Mrs. Maclean's fight with illness, and of how she faced and triumphed over death : subsequent chapters deal with aspects of that firm faith in a future life which helped to give her the victory.

It is a pity the Epworth Press thinks itself obliged to publish a book like Mr. R. P. Hadden's *Christian Evidences and Teaching* (3s. 6d.) which talks about " taking the Bible at its full value," but is thoroughly obscurantist.

Dr. Edwyn Bevan's *Later Greek Religion* (Dent, 5s.) follows on Mr. Cornford's *Greek Religious Thought*. It covers the important period from the early Stoics to Neoplatonism. Dr. Bevan introduces the 230 pp. of contemporary extracts in a scholarly chapter.

Mr. E. C. E. Owen has done a useful service in translating *Some Authentic Acts of the Early Martyrs* (Clarendon Press, 6s.). The book is intended for the general reader ; in these days when children are no longer brought up on Foxe's *Book of Martyrs*, this is an excellent selection to put into the hands of young people.

We wish we had the opportunity of benefitting by the work Mr. G. M. Bevan has put into *Early Christians of Rome : Their Words and Pictures* (S.P.C.K., 4s. and 2s. 6d.), a handy volume for visitors to Rome, aimed at showing them what the Church was like in its earliest days.

In *Christianity in the Roman World* (Bell, 6s.) the Rev. Duncan Armytage sets out to " Christianize the appropriate chapters of Gibbon," and he succeeds in making an attractive text-book, which summarizes the history of the Church to 476. It is a merit that the ecclesiastical bias of the author is evident, as that tells the reader when to beware. There is a useful date chart, which for some reason stops at 323.

Miss Jane Stoddart's books on the two Testaments " in life and literature " have already shown her wide range of reading and her skill in selecting and arranging extracts round a particular theme. *Private Prayer in Christian Story* (Hodder, 10s. 6d.) is a catena of passages drawn from all ages—from the times of Holy Scripture down to modern Russians and Americans. The book is one that can be dipped into at any time : some chapters deal with individuals like Knox, Teresa, Wesley, Gladstone, Dale ; others with groups like the Covenanters and missionaries. Preachers will find in it illustrations from every period.

We have frequently profited by the notes which Mr. F. J. Gillman wrote to the hymns in the *Fellowship Hymn Book*, and we rejoiced to see his name on *The Evolution of the English Hymn* (Allen & Unwin, 10s. 6d.). Students of hymnology will be grateful to Mr. Gillman for taking them on this trip down the centuries, from the beginning of Christian song to our own day. There is a chapter on tunes—not too difficult for the unmusical—and the whole book is informing and readable.

Dr. G. J. Jordan wrote his *Reunion of the Churches* (Constable, 12s.) in view of the Lausanne Conference. He looks upon Leibnitz, " the greatest layman of his day," as the precursor of laymen who are now prominent in the reunion movement, and he recounts the sustained attempt made by the famous scientist to bring the Churches together.

Mr. F. J. Smithen's *Continental Protestantism and the English Reformation* (Clarke, 6s.) is satisfactory up to a point : then it fails altogether. This is a pity, for there is room for a good book on the subject. For those who want to know what the printed sources have to say the book is a useful compendium, though the writer is stronger on secondary than on primary sources, and he has not the knowledge to relate local events to national and international movements—he fails altogether, *e.g.*, to see the significance of the " troubles at Frankfort." The great lack of the book, however, is the absence of any reference to MSS. ; not only does Mr. Smithen never refer to MSS. themselves, but he does not seem to know of the existence of the Calendars of State Papers or of Puritan documents. The bibliography is revealing. *No single book from the period appears in it*, and there is no mention of later books in English and in French which deal with the English exiles abroad. It is

bity Mr. Smithen has rushed into print : two years of first hand research uld have produced a real contribution to learning.

One of the most uncommon of Englishmen had the most common of glish names, and we are glad that Mr. E. Keble Chatterton's *Captain John ith* (Bodley Head, 12s. 6d.) finds a place in the " Golden Hind " series. read again the story of the three single combats with Turks, of marvellous ventures in Eastern Europe, and then of similar adventures across the lantic with Indians and Princesses, is to take us back to our Henty days. envy Mr. Chatterton his subject, and we cannot yet decide whether John a liar or not !

There are many people who quote " the eternal silence of those infinite ces frightens me," and other well-known sayings of Pascal who would hard put to it to tell when and where he lived or of his relationship to senism and Port Royal ! Mr. R. H. Soltau's *Pascal : The Man and Message* (Blackie, 10s. 6d.) will soon dispel ignorance. Mr. Soltau uses ent research on the difficult question of Pascal's writings, and of the man gives a sympathetic study. He considers his main lessons to be : " (1) a en sense of the need for a strictly personal religion, based on personal sponsibility and personal growth in grace, (2) a strict insistence on the sentially moral and ethical character of the Christian life."

Mr. Stephen Hobhouse's *William Law and Eighteenth Century Quakerism* llen & Unwin, 12s. 6d.) is a very interesting book, but it is difficult to find e's way about in it. Dr. Williams's Library is slowly revealing its treasures Puritan MSS., Baxter MSS., Crabb Robinson MSS., have all seen the light rely—and now Mr. Hobhouse has discovered there are some letters written the request of Dr. John Byrom of Manchester to Fanny Henshaw, "a rious Lady, about quitting the Church of England to join the Quakers." r. Hobhouse prints the letters and uses them as a text to talk about Law d his relation to the Quakers, which he does in an informing and attractive ay.

The spate of Bunyan books has began. They are bold men who take up e weapon laid down by an unconquered knight. Dr. John Brown's *Bunyan* at once so fascinating and so reliable, so complete and so authoritative, at not even a tercentenary would impel a cautious man to attempt another udy of the immortal tinker. Publishers, however, are not deterred by nsiderations of this kind if there are prospects of a market, and already ere are two books on the table—one by the Rev. Gwilym O. Griffith Hodder, 7s. 6d.) and the other by the Rev. R. H. Coats (S.C.M., 4s. and 2s. 6d.). hese are not unsuccessful. Mr. Coats's study is one which we hope many oung people will read. It is sympathetic and yet modern in tone, tenacious the eternal truths for which Bunyan stood, yet conscious of that which is ohemeral in his presentation of them. It is readable, and would make a itable gift for an adolescent. Mr. Griffith's *St. Paul's Life of Christ* showed m to possess gifts of imagination and exposition, and with a subject like unyan, and Brown's biography for a basis, a writer with these qualities uld not fail to produce a suggestive book. For those who have not the portunity to read the larger work—which, it is safe to say, will never be perseded—Mr. Griffith's study may be recommended. The chapter on Song " is one of the best in a book we have greatly enjoyed reading : Mr. riffith's eagerness to label Bunyan a Baptist—despite John Bunyan and ohn Brown—is amusing, but his re-dating of *The Pilgrim's Progress* is eserving of consideration.

In *John Wesley, The Master Builder* (Sharp, 18s.) Dr. J. S. Simon continues is detailed study of Wesley's life, this volume covering the years 1757 to

1772 and being concerned chiefly with the relation of the Methodist Societ to the Church of England and with Wesley's views of Calvinism and of t doctrine of perfection. The Countess of Huntingdon, Fletcher of Madele Whitefield, and many of the leading figures of the Evangelical revival f across the pages, and Dr. Simon is to be congratulated on his assiduo labours. We wonder, however, if he has taken account of recent researc such, *e.g.*, as that incorporated in Dr. Sykes's *Edmund Gibson*. The comple work will earn a place on the library shelf next to the standard edition Wesley's *Journal*.

The Rev. J. Telford's *Sayings and Portraits of Charles Wesley* (Shar 3s. 6d.) is a companion to a similar volume about his brother John. It co tains a saying for every day and reproductions of various portraits.

The Letters of Two Friends (Sharp, 2s. 6d.) contains the corresponden of two veteran Wesleyan ministers, W. L. Watkinson and F. W. Macdonal between 1919 and 1925. The letters are of the utmost interest, both letters and as a study of their writers and of the denomination to which the belonged.

Mr. J. S. Hoyland, whose published prayers are always marked by reveren and dignity, has now compiled a book of *Prayers for a One-Year-Old* (Heffe 2s. 6d.).

Miss Eva Gore Booth's *The World's Pilgrim* (Longmans, 3s. 6d.) give eight imaginary conversations between historical figures such as Michelange and Pheidias, the last three, based on the Gospel narrative, being exceptionall well done.

We have often advocated the " indigenous church " movement associate with *World Dominion* and the Rev. Roland Allen. In **The Spontaneou Expansion of the Church* (*World Dominion* Press, 3s. 6d.), Mr. Allen makes searching analysis of missionary methods and suggests the right way ou The Bishop of Dornakal writes a Preface.

We are grateful to the Rev. H. P. Thompson, of the S.P.G., for *Th World-Wide Call* (S.C.M., 4s. and 2s. 6d.), in which he sketches, in broa outline and with apt illustration, the main fields of missionary enterpris dealt with in the five Anglican " World-Call " Reports.

In *Through Jade Gate and Central Asia* (Constable, 10s.) Miss Mildre Cable and Miss Francesca French describe a journey taken by themselve and Miss E. French through the province of Shensi, Kansu, Mongolia, an Sinkiang—*i.e.*, through N.W. China and the Gobi Desert. The story is tol with a simplicity and straightforwardness which is most attractive. Th ladies are missionaries of the China Inland Mission, and in response to th call of duty they take hardship and adventure as all in the day's work. Th reader cannot fail to be impressed both by the power of the printed Gospe and by the power of the Gospel manifested in devoted lives.

The essays in Prof. John Erskine's *Prohibition and Christianity : An Other Parodoxes* (Nash and Grayson, 6s.) are well worth reading, especiall those dealing with American life and the American spirit. Mr. Erskin writes clearly and well, with a spice of irony to tickle the palate. Thus on liberty :

> " We cannot hope to succeed in more than one profession. Th average American is said to try three and a half. . . . We ma marry a beautiful woman, but we can't marry all beautiful womer Certain broadminded people have tried it, but they have not achieve liberty."

We always read with respect anything that Mr. Austin Hopkinson has to say, and his *Religio Militis* (Hopkinson, 7s. 6d.) is a remarkable book. A M.P. who ploughs a lonely furrow, a capitalist who has arranged that the whole capital of his business will become the possession of his employees, and a rich man who served in the War as a private, Mr. Hopkinson here gives an account of the faith that is in him. He has no use for institutional religion, and no belief in sacraments, a personal deity, or an incarnation. He does believe, however, that man became God in Jesus, and that the like may happen again, that the hope of the world is in aristocracy, the mark of aristocracy being self-sacrifice. These views he applies to politics and industry. He believes in war, but rejoices that science is making war so horrible that conscript armies will melt away and only those fight who are prime soldiers, who fight without fear and without hate for moral ends. This outline will indicate how unusual and how provocative the book is. It is written in a style which reveals that the writer has steeped himself in the English Bible.

The Rev. James Baikie's books on Palestine and the Near East are always captivating and *The Glamour of Near East Excavation* (Seeley, Service, 10s. 6d.) is no exception. Assyria and Babylon are included, with Palestine and Egypt, and, as usual, there are illustrations that really illustrate. Readers who are interested in excavation will relish this volume.

We have to confess that the Rev. Spencer Elliott's *Religion and Dramatic Art* (S.C.M., 4s. 6d.) greatly disappointed us, for it fails to give the adequate treatment of the subject that is needed. A book which would give not merely a historical survey, but would discuss the effect of the drama on the characters of both actors and playgoers, is a desideratum. Much of this matter has been used for newspaper articles, which probably accounts for the scrappy impression the book gives.

Many who have had reason to thank God for the Y.M.C.A. will read Sir Arthur Yapp's *In the Service of Youth* (Nisbet, 8s. 6d.) with delight. Here Sir Arthur Yapp gives an account of his life and work—his youth, with the Y.M.C.A. in peace and war, and on the work of food control—and of the interesting people he has met. There are some good stories, and the description of many travels taken in work and play.

We have more than once expressed appreciation of Ex-President Ossendowki's racy accounts of his travels, and we are glad to see a second volume dealing with North Africa. *The Breath of the Desert* (Allen & Unwin, 10s.) has the same features as *The Fire of Desert Folk*—fine descriptions (and illustrations), good stories, and an excellent narrative style. Prof. Ossendowski has eyes to see, and uses them, and he has the power of making his readers see too.

Miss Mayo's courageous and outspoken book, *Mother India* (Cape, 10s. 6d.) has rapidly run through several impressions and has given rise to much comment both here and in India. Miss Mayo protests that her book tells the truth about certain aspects of Indian life for the first time, while many of the Indian journals which reach us say that she is hysterical, untrustworthy and a slanderer of the people. True or false we are not qualified to judge, though we recognize how easy it is to make false generalizations from observations made on a short visit. Only those who know India intimately can say how far the picture is correct. Miss Mayo's main contentions are that India is sexually rotten; that sexual abuse, child marriage, and venereal disease leave the Indian exhausted at thirty; that the problem of education cannot be solved because the villages are unsafe for unprotected women teachers. Other parts of the book deal with agriculture (there are striking

figures about the cow and the effect it has on daily life) the treatment c animals, and trade generally. It has been argued in some quarters, we notice that the book is political propaganda. We must say it did not so impress us we were impressed by the conviction and sincerity of the writer.

The appointment of the Simon Commission lends a special interest t Mr. K. T. Paul's *The British Connection with India* (S.C.M., 5s.). Mr. Pau is known to this country as one of the ablest of Indians, and he has give us a capable survey of past history as well as a searching analysis of th present situation, although sometimes, perhaps, it is difficult to see the woo for the trees. Mr. Paul is always fair to Englishmen in India, and ofte generous—witness his praise of Curzon. The problem of India is no eas one, and whether East and West can solve it together by peaceful mean remains to be seen: to that end Mr. Paul's book will certainly help. A striking illustration of the difference between England and India is furnishe by the statistics of books published in India in 1925. Out of a total of 8,507 2,442 (more than any other classification) were "religious and devotional" "poetry and songs" come next with 2,179; economics has 17, industry 38 and science 515.

Readers of the *Manchester Guardian* will already be familiar with th chapters which make up Mr. Arthur Ransome's *The Chinese Puzzle* (Allen & Unwin, 5s.). Mr. Ransome, in China as in Russia, shows himself as a cool clear, and sensible chronicler, and this account is well worth reading Unfortunately the Chinese scene changes so speedily that we wonder all th time how far Mr. Ransome's description is true to-day.

Miss Hebe Spaull's *The League of Nations* (Black, 2s. 6d.) gives an accoun of some of the League's achievements. The young people for whom she writes will also learn from the book's illustrations.

Prof. Noel Baker's *Disarmament and the Coolidge Conference* (Hogarth Press, 2s.) may be considered as an appendix, bringing the larger work *Disarmament*, up-to-date.

Dr. G. P. Gooch's **Recent Revelations of European Diplomacy* (Longmans 7s. 6d.) is an indispensable book for all students of international politics. It summarizes all recent books which deal with the origins, conduct, and end of the War. Volumes of documents, memoirs, apologias, *etc.*, are classified under their different countries, and the result is an invaluable book of reference. Ministers who want to have at hand a volume which will acquaint them at once with the literature of the subject should procure this.

M. André Maurois' *The Next Chapter: The War Against the Moon* (Kegan Paul, 2s. 6d.) is unlike the rest of the "To-day and To-morrow" series. Posing as a fragment of universal history in 1992, this little *jeu d'esprit* is a biting satire on modern civilization. There have been terrific wars between 1914 and the time of the history, and the five great super-newspaper men who control public opinion all over the world decide that the only way to keep the world at peace is to unite the inhabitants in hatred against an extraneous body. They therefore announce that the inhabitants of the moon are destroying parts of the earth. Unfortunately just at this time a scientist discovers a way of retaliating on the moon, and public opinion demands that it be used. It then appears that the moon is really inhabited, and can injure the earth. Of the development of events and the formation of a League of Planets, M. Maurois must himself be allowed to speak.

Mr. G. W. Knowles's *Quakers and Peace* (Sweet & Maxwell, 2s. 6d.) is one of the Grotius Society's Publications. After an Introduction, Mr. Knowles collects Quaker statements in regard to peace from Fox's letter to Cromwell in 1654 to the Conference of All Friends in 1920.

Dr. F. E. Gillespie's *Labour and Politics in England*, 1850-67 (Duke Univ., $4.00) is a typically American study of the period between the Chartist fiasco and the Reform Bill of 1867. Miss Gillespie shows that the working classes had much more political influence at this time than is often recognized, and that there is continuity in political development throughout the century. Special attention is paid to the work of the Reform League, the Bishopsgate Institute's MSS. having been used. The bibliography has some *lacunae*—a periodical like the *British Quarterly* should certainly have had a place.

The Rev. Malcolm Spencer has done another excellent bit of work in compiling *The Kingdom of God in Industry* (Indep. Press, 6d.), a collection of articles which should be widely used in discussion classes and study circles.

Miss Margaret McMillan's *Life of Rachel McMillan* (Dent, 6s.) is far more than the life of her sister, who died in 1917. It tells of the work the two did together in the early days of the Labour and Women's Movements in this country, and especially of the establishment and conduct of the Deptford Open-Air Nursery Schools. There are vivid descriptions of air-raids in London, and the reader cannot fail to be struck by the courage and devotion with which the sisters dreamed their dreams and carried on their self-sacrificing labours in face of tremendous odds.

Medical Aspects of Contraception (Hopkinson, 10s. 6d.) is a Report of the Medical Committee of the National Council of Public Morals appointed to consider the effect on health of abstinence, of the use of *coitus interruptus* and of various mechanical and chemical means for the prevention of conception. Distinguished gynæcologists and doctors employed in birth control clinics gave evidence. There was great divergence of opinion, though there seemed to be unanimity in the view that no sure means of preventing conception had yet been found. This Report, written for the medical profession, concerns the most important moral question of our time, and all religious teachers and social reformers should study it.

The first thing we do with the many books on sex problems which reach us is to examine the qualifications of the authors. Five books (Rider, 2s. 6d. each) bear the name of W. L. Howard, M.D., but we are not told where Dr. Howard received his degree, or what his professional experience has been. He is evidently an American, and the five books—*Confidential Chats with Girls*, *Confidential Chats with Boys*, *Sex Problems Solved*, *Plain Facts on Sex Hygiene*, *Facts for the Married*—are written in a flamboyant, caption, style, which repels us. There is a place for sound teaching of sex hygiene, but we are sure this is not the way to give it.

Happiness in Marriage (Cape, 5s.) adds yet another to Mrs. Margaret Sanger's books on sex problems. There is good sense in it, though Mrs. Sanger sometimes indulges in rhapsodical language which is far from helpful. She writes as a believer in contraceptives, but does not discuss the effect of their use on health or happiness. Mrs. Sanger's *What Every Mother Should Tell* (Cape, 2s. 6d.) is a much more satisfactory book, perhaps the primary lesson of which is that teaching should begin at an early age, and as part of ordinary routine.

Probably it is because our introduction to Horace Walpole was *via* Macaulay that we are always inclined to rate him below his merits. A recent reading of a selection of his *Letters* naturally qualified our judgment, though it is easy to see why Selwyn called him "one of the most carefully finished miniatures and best-preserved mummies in the whole collection" (at Strawberry Hill), and why Macaulay wrote "whatever was little seemed to him great, and whatever was great seemed to him little." Miss D. M.

Stuart's *Horace Walpole* (Macmillan, 5s.) is one of the best volumes so fa issued in the " English Men of Letters " series. It is very readable, clear i exposition, and sound in criticism, and leaves the reader with an accurat impression of one who, with all his weaknesses, was a prince of letter-writers

Mr. Brimley Johnson's selection of the *Letters of Laurence Sterne* (Bodley Head, 6s.) gives us a taste of the likeable, impossible, sentimental creator o Uncle Toby and Corporal Trim. The letters will not make anyone respect Mr. Yorick, but they will suggest reasons for the conditions of the English Church in the eighteenth century.

An' you happen to be passing a room where your friend has just picked up *The Poems and Prose of William Blake* (Nonesuch Press, 12s. 6d.) you will certainly hear vast enconiums on Mr. Geoffrey Keynes and the publishers " Excellent ! Poetry and Prose in one volume ! 1150 pages for 12s. 6d Admirable ! " An' you remain in the vicinity for some time you will hear mysterious blowings and scrapings, and ere long gather that the blessings have turned to curses : " D—— these pages ! They simply won't separate . . . O d—— the thing "—and then there will be the sound of a book thrown across the room. But a week or two later you will probably find that your friend has enjoyed dipping into a wonderful collection, and that his praise, now duly qualified, has returned.

Another remarkable publishing feat for which we are grateful is *Short Stories of H. G. Wells* (Benn, 7s. 6d.). Here again is wonderful value (1148 pages—*that do not stick*)—though lines have gone awry on pp. 671 and 927. A re-reading of these stories leaves us even more impressed at Mr. Wells's marvellous gifts than did the *Outline of History*.

Katherine Mansfield died in 1923 at the age of thirty-four, having already won a reputation as a writer of short stories of distinction. Her husband, Mr. Middleton Murry, has now edited her *Journal* (Constable, 7s. 6d.) which covers the years from 1914 to 1922. The contents are very miscellaneous, unposted letters, notes for stories, vignettes of places seen, reveries, resolves, confessions, all being jumbled together. Katherine Mansfield was never satisfied with herself or with her work, and the pathos of her life cannot but impress the reader. A long fight with tuberculosis was waged at the same time as a long struggle for spiritual peace. She was always vowing to work, but the flesh was weak ; her courageous fight constantly elicits our admiration of a life cut short all too soon.

Good plays for children are rare, but Mr. Laurence Binyon's *Sophro the Wise* (Benn, 3s. 6d.) passes every test. It has beauty, humour that children will appreciate, and movement. It would give us joy to see it performed, as it would give joy to children to perform it. For adults Mr. Binyon has written *Boadicea* (Benn, 5s. and 3s. 6d.) which is equally successful. There is a dignity about the Queen which contrasts strongly with some of the other characters : the part is exactly suited to Miss Sybil Thorndike. Was the eternal conflict between order and freedom ever better stated than by Suetonius and Boadicea ?

S. Queen, there is none born free.
Obey, obey, is life's first word and last.
Freedom's a coloured bubble, blown for children
To clap their hands at, and call pretty names :
What grown men ask for is good government.
You are the eternal rebel. You'll obey
No law ; you have no order in your minds.
You fight each other, and you call it freedom.

B. You make a desert, and you call it peace.
Oh, you are well skilled to make words mean nothing.
But if the name of freedom and the thing
That freedom means be not as dear as life
To man [*sic*] or women, better they were dead.
Death is the only freedom
That Rome knows how to give.

Mr. Percy Ripley's *White Harvest* (Author, Chislehurst ; 3s. 6d.)is a slight volume of poems of real music and beauty.

Telemachus (Independent Press, 6s.) is a posthumous historical novel by Mr. C. Edmund Maurice, son of F. D. Maurice, and author of many historical works. Dr. R. F. Horton writes a Foreword.

Mr. John Oxenham's *The Man Who Would Win the World* (Longmans, 4s. 6d. and 3s. 6d.) is the well-told story of how Col. Carthew, V.C., a man of great courage and wealth, determined to save the world from its post-war disillusionment and despair, and from its selfishness and sin. Of his plan and the way he carried it out, and of the fate that met him, the book must be allowed to tell : the prayer he asked all people to offer was : " Our Father in Heaven, We pray Thee to send into our hearts, And into the hearts of all men everywhere, The Spirit of our Lord Jesus Christ." A book that cannot fail to do good.

We have not met Mr. Michael Cape-Meadows before, but we should like to meet him again, for his novel, *The Death Watch* (Holden, 7s. 6d.) is an extremely powerful story. It is thoroughly unpleasant—a creature more repulsive than Dick Mulver it is impossible to imagine—and if it presents anything like a true picture of English country life we had better stop talking about *Mother India* and look at home. The Rector of Stanbrook is a good man : his wife and his niece have purity and innocence ; John Raynor, his gardener, and John's mother, are thoroughly sound and likeable. They comprise the only decent people in the village, which is a seething mass of lust, concubinage, and immorality. The book is the account of the struggle between the Rector and the village : it contains terrible episodes which make the reader sick : as a work of art—of the horrible school—it is decidedly a success.

Mr. Cecil Roberts has evidently determined despite all appeals, that he must write at least one novel a year. In *Sagusto* (Hodder, 7s. 6d.) he has returned to Venice, the scene of his second, and best, novel—*Sails of Sunset*. *Sagusto* hangs fire a little at the beginning, but then becomes a " thriller," a *genre* in which Mr. Roberts does not seem particularly at home.

Miss [?] Lovell Burgess's *Great Possessions* (Walker, 6s.) is a disappointing story which opens with a promise that is not maintained. There is life in the first part, and then most of the living characters disappear, the Romanist propaganda which displaces them being not very skilfully disguised.

EDITOR.

If the son of Zebedee died a martyr, the apostolic authorship of the Fourth Gospel is open to serious doubt. In *The Son of Zebedee and the Fourth Gospel* (S.P.C.K., 2s. 6d.), the Rev. H. P. V. Nunn deals with the evidence relating to John's residence in Asia, and examines the Papias tradition of the martyrdom as seen in Philip of Side and Georgius Hamartolus. The decision depends on " whether we prefer the nearly contemporary direct evidence of Irenaeus . . . or the evidence of Papias as quoted by two late and unsatisfactory compilers." We are not so sure that Irenaeus is as " nearly contemporary "

or as " direct " in his evidence as Mr. Nunn believes. Further, are Philip of Side and Hamartolus so unsatisfactory ?

Convinced of the untrustworthiness of the martyr tradition, Mr. Nunn decides for the residence in Asia, and seeks to strengthen the case for the Johannine authorship mainly by the negative method of disproving Canon Streeter's view that the author is John the Elder. But if the alternatives to the apostolic authorship are disallowed, is the case for the Son of Zebedee necessarily stronger ? Is there no direct positive evidence that he is the author ? Mr. Nunn's admirable book seems defective here, but the defect may not be due to Mr. Nunn. Perhaps there is no direct positive evidence that the writer of the Gospel was John, the Son of Zebedee.

PERCY G. S. HOPWOOD.

The wrapper of Mr. C. Clayton Dove's *Paul of Tarsus* (Watts, 7s. 6d.) describes it as a " lucid and fascinating work ; Paul is portrayed as he actually was. Almost for the first time he lives, moves and has his being." " Lucid " it is ; " fascinating " we have not found it ; and we cannot feel that its claim to portray Paul " as he actually was " is justified. Its standpoint and its style may be judged from this sentence of the Preface. " It is a great delight to contemplate human ingenuity, and to make 'fruit' an indispensable requirement is extremely vulgar." To this writer, Paul's theological system is interesting because of its " remarkable ingenuity," but " in his moral system " Paul " is primitive and platitudinous. He has a blind reverence for authority, a savage dis-esteem of women and a total ignorance of ethical motives. He gives now and then some trite maxims of conduct, such as the wisdom of most peoples beyond infancy has invariably furnished ; but when principles are in question he either becomes puerile or else falls into errors likely to prejudice the interests of humanity." It seems needless to say more. At the lowest estimate, Paul was one of the great figures in human history, and of his greatness this writer has little inkling.

SYDNEY CAVE.

The Rev. W. G. Peck's book, *The Divine Revolution* (S.C.M. 6s.) is another work on the Cross. It is not easy to criticize this treatise adequately in a few lines. Its main idea is that the Cross is the principle of a new ethic, for the introduction of which it furnishes the necessary dynamic. That new ethic is so revolutionary as to be in opposition, not only to the present social order, but also to most of the revolutions against that order that have ever been attempted or purposed. This thesis is, if not altogether wrong, in the main a distortion of the Gospel history. The message of Jesus was primarily religious and directed to the individual : it is quite doubtful how far its reaction upon the social order of the world, present or future, was His historical concern. That it has had such reactions, and is bound to have them, is, of course, clear enough. But Mr. Peck never seems to be conscious of the fundamental problem which underlies all social applications of the Gospel of Jesus, which is that if sacrificial love is the principle of the Kingdom of God, the struggle for existence is undoubtedly the governing principle of the system of nature, in which the Christian is at present called upon to realize the Divine Kingdom. The medieval solution of the problem was by means of the distinction of those who aimed at Christian perfection, the " religious," from the ordinary secular members of the Church, who only attempted a reduced Christianity. We to-day are seeking to solve the problem in a completer way. No one will say that the present social order is not full of faults, or cannot be improved. But it is certain that the old problem will break out again in any order that may replace it, however

much of an improvement that may be. *Naturam, furcā expellas, tamen usque recurret.*

The purpose of the Rev. J. Evans Thomas's *The Problem of Sin in the New Testament* (Black, 5s.) is to show, by a careful examination of the documents of the N.T. that the essential Christian doctrine of sin is practical and experimental, and that neither questions of its origin in the world nor its ultimate metaphysical nature belong properly to the subject. However interesting and important these questions may be, they are rather to be regarded as raised round the doctrine than as forming part of it. In harmony with this general view of things, about half the book is devoted to the Synoptic teaching of Jesus, while Paul receives only a cursory treatment. There is a good deal to be said for the author's point of view; but it cannot be said that his method is altogether satisfactory. It is too exclusively exegetical and homiletical, and the subject tends to lose itself in a mass of detail. Paul should certainly have had fuller treatment, and some of the minor writings, such as *James*, *Peter*, *Jude* and the *Apocalypse* might well have had shorter shrift. The style also is almost too colloquial, and the sentences and phrases are sometimes awkward. Nevertheless there is sound scholarship and real work behind the book and it is worth the study of anyone who wishes to make himself acquainted with the subject of sin in the N.T.

The Necessity of Redemption: A Study of the Significance of the Atonement. by the Rev. P. Hartill (Longmans, 7s. 6d.) has as its aim the establishment of the "Catholic" doctrine of the Atonement upon the basis of modern idealistic philosophy. It is vigorously written, and shows a sound knowledge of modern English and American idealism, as also of the recent development of the doctrine of the Atonement in England. If, however, the author is acquainted with the German development of theology from Schleiermacher to Ritschl he does not show it. It is, surely, the neglect of this development, far and away the most important that the modern world has made, that leads Mr. Hartill to so disproportionately objectivist a view of the work of Christ. He praises Anselm as the greatest doctor of the Atonement, and endeavours to maintain in a modern form the fundamental conceptions of *Cur Deus Homo:* the Atonement is to be understood as the mode in which the sin of the world is balanced for God by a greater good. But this idea is as fundamentally unsound as the utilitarian definition of the ethical good as the greatest happiness of the greatest number. Sin and righteousness, like happiness, are personal states, which cannot be computed or calculated according to the laws of arithmetic. God's relation to man also is a personal relation. He cannot be compensated for the loss of one soul by the merits of another. It ought to be evident to-day that we must free ourselves altogether from commercial notions in dealing with so personal a thing as salvation. We must say, with Ritschl, that Christ offered Himself as a sacrifice to God, that He might be the personal means and instrument which the Father needed to bring sinners into communion with Himself. As Bushnell puts it, apart from Christ God had "attribute-power" in the world. Through Christ He gained personal power over men; Christ showed us the heart of the Father just in this, that He bore the sin of men upon His own soul and persisted in His love for them even unto death. Mr. Hartill seeks to justify the Anselmic notion of satisfaction, in principle at least, by (1) an appeal to the Jewish basis of Christianity, which is the safeguard of the retributive conception of punishment; (2) by the Catholic practice of penance, which shows that even the forgiven recognize that sin must be expiated; (3) a reference to the words of the Prodigal, who desired to take the place of a hired servant. But (1) Christianity transcends

Judaism; grace triumphs over law and the principle of legal retribution—Jesus Himself taught this by the parable of the labourers in the vineyard (2) the notion that sin must be expiated even by the forgiven, is morbid and unevangelical; (3) the prodigal forgot to ask for the position of a hired servant when he came face to face with the father, nor did the father treat him as such, but as a son. From its own standpoint, which we needs must think wrong, Mr. Hartill's book is a good one, and deserves to be read, perhaps most of all by those who hold different views of the Atonement.

R. S. Franks.

Dom Mark Pontifex's *Religious Assent* (Constable, 5s.) is an able and closely reasoned essay on the nature and grounds of certainty, and is in the tradition of Newman's fascinating *Grammar of Assent*. Newman's dangerous guess at an "illative sense" seems to be replaced here by the argument of "judgment values," which one begins to fear may be used to carry us anywhere. It covers in this case the infallibility of the Church—the Roman Church, so venerable, so beautiful, *etc., etc.*, looks like being infallible, and therefore (let us jump the ditch) it probably is. On these lines one might defend the doctrine of the "Immaculate Conception" and many other things at which the mind boggles. But the general treatment of the subject is careful, and the book is absorbingly interesting: only it might perhaps by an equally clever mind be construed into a "Defence of Doubt."

In his *Rationalism and Orthodoxy of To-day* (S.C.M., 5s.) the Rev. J. H. Beibitz criticizes at length the main positions of Mr. Julian Huxley's *Essays of a Biologist*, and argues that Christian theology is the completest explanation of the facts of which science is the description. Mr. Beibitz is an examining chaplain to the Bishop of Coventry, and he writes rather in the vein of an examiner. Here again our good friend the argument from "judgment values" comes on the scene, and through the gap in Mr. Huxley's line the author pours, to our astonishment, the whole cavalcade of Christian orthodoxy. *C'est magnifique!* But one would like to hear what Mr. Julian Huxley thinks about it.

Mr. Edmond Holmes's *Self-Realization* (Constable, 4s. 6d.) takes you up into the glittering mountains of mysticism, in which the philosophy of the Upanishads seems to count for more than either Greek wisdom or Christian theology. Mr. Holmes writes enthusiastically and interestingly of many things connected with the self, or universal soul, or whatever it is we are to realize by a path we do not know, and can only find by taking it. The paradoxes are sometimes illuminating: but did not One of old say, "Whither I go ye know, and the way ye know"?

Through Science to God, by Floyd L. Darrow (Bobbs-Merrill Co., $2.50) deals with the relation of science to religion, and is designed to show that belief in the facts of science is consistent with Christian faith. The survey of science is sound within the limits set by the book; especially valuable and useful are the chapters on the meaning of evolution, and on the rise of man. The writing is a little too florid and rhetorical, but the book gives a reliable outline of the subject in a popular form. It ought to have a wonderful circulation down in Tennessee, as well as in some southern parishes of England, which we will not name.

A. T. S. James.

Prof. Santayana's *Platonism and the Spiritual Life* (Constable, 5s.) offers a bracing challenge to the sincerity of every idealist, for it bids him ask if his ideals actually are such, and not mere counterfeits whose grandeur or beauty is fatally deceiving him, just as Delilah enticed Samson to his doom.

The author, as is well known, is equally a deep thinker and an attractive writer, gifted with both a penetrating vision and a cool and graceful diction. His principal contention is that the spiritual life can achieve its native purity neither in Platonism nor in Christianity. In each equally, though in different ways, it becomes vitiated and degraded, so that, truly to be itself, it must out-soar the forms which these historic systems have imposed upon its eternal freedom.

Santayana turns to the East rather than to the West, either as ancient or as modern, as Greek or as Christian ; and his own message echoes that of many mystics and (curiously enough) many Modernists—not forms, but substance ; not the letter but the spirit ; always the eternal in place of the temporal and tangible.

The spiritual life, again, is incalculable in its manifestations, for " the wind bloweth where it listeth " ; all this is insisted upon as strenuously as literary spirituality will permit ; and while the defence of Platonism may quite safely be left to Dean Inge, the essence of Santayana's contentions, as I have said already, forms a challenge to the highest Christian ideals.

What then must be the ultimate criterion between genuine, and false, ideals ? This final test has always a dual character. In the first place, as the present author maintains, every ideal must incessantly tend to break its own bounds—to transcend its own limits, no matter how wide at any given moment these may be. But, on the other hand, every ideal must also preserve a certain definiteness, a certain structure or constitution which identifies it as against every contending ideal, and without which it must fade away into nothingness. It should go without saying that this characteristic structure must ever be plastic and not rigid, ever living and not dead. It is just in this necessity, indeed, that the supreme difficulty lies of selecting and cherishing ideals that will never fail ; and it is only to repeat the same truth in simpler terms to say that unless every ideal is essentially practical it is worthless. In its continuous expansion, therefore, the ideal must conserve its essential integrity.

It is in this last respect, in my opinion, that Santayana's inspiring and invigorating teaching shows its weakness. For in spite of its nobility the spiritual life, in his own hands, appears to tend towards a final indefiniteness and vagueness which have all the beauty, but also all the unreality, of a slowly vanishing sunset. He points to the realm of essences, to the world of pure Being. But surely Hegel has taught us once for all that Being is the poorest and most worthless of all intellectual categories ; and our admiration for the fine tone and literary merits of this volume must not be allowed to conceal this serious defect. In avoiding the Scylla of a fatal petrifaction Santayana risks the Charybdis of an equally fatal deliquescence.

Among the innumerable introductions to philosophy in general there are very few which deal with the more specific philosophy of religion. But the recent works of Dr. Whitehead, Professor Webb and other equally eminent thinkers plainly show that religious experience is steadily regaining that prominence which is its historic prerogative. Dr. Charles Harris's *First Steps in the Philosophy of Religion* (S.C.M., 4s. and 2s. 6d.), therefore, will fill a marked gap in the literature of the subject. Although written from the primarily Anglo-Catholic point of view, the theological implications of this movement by no means obtrude themselves. The contents are excellently arranged for purposes of study and reference, with the minimum of technicality and a welcome lucidity of presentation.

It cannot be too emphatically insisted upon that the old distrust of scientific methods and conclusions, and equally of philosophic principles, is

completely unfounded. It is, indeed, rapidly becoming antiquated—the indication of possessing an old-fashioned mind. Psychologically, of course, it had good ground in the fear that modern discoveries threatened to undermine religious belief, and the instinct that impelled many to cling to the latter at any cost was in itself perfectly healthy. But investigation is steadily turning from such a psychological basis towards the appeal to logical criteria; and these are beginning to show that all the essential religious truths may, without any fundamental impairment, be retained harmoniously with the deliverances of modern thought.

But many people, perhaps more particularly those of an older generation, have inevitably found the study of philosophy arduous and technical. To these—but not to them only—the study of the present volume will be highly instructive and stimulating. The discussion of the limits of human knowledge, the insistence both on divine transcendence and on divine personality, the careful distinctions between theism and pantheism, are all unusually competent and clear. Equally valuable is the Appendix on the psychological aspects of the problem. Would it not be possible to include, in future editions, a brief bibliography of the most suitable larger volumes in recent philosophy?

J. E. Turner.

Prof. C. C. Josey's *The Psychology of Religion* (New York: Macmillan. 10s. 6d.) is an elementary textbook for the use of college students and the general reader. Each chapter is divided into sections with separate headings, and concludes with a paragraph summarizing what has been said, followed by a short list of books for further reading. The author covers the usual ground with chapters on Psychological Principles, Belief in God, Immortality, Conversion, Cult Practices, Asceticism, Prayer, Mysticism, and so on. In view of the limited aim of the book, it is perhaps scarcely fair to complain that the treatment of these themes is sometimes slight, and even superficial, and we should not draw attention to this were it not that a volume of this kind is in danger of conveying a misleading impression of breadth and profundity to a reader coming to the subject for the first time. The writer hopes that his work, in addition to giving the student an understanding of the psychology of religion, will also exercise a constructive influence in his religious thought. Throughout he lays stress on the value of religious beliefs and practices, and he hints at those elements in them which he regards as having permanent value and significance in the light of what he holds to be a reasonable philosophical position at the present day. In this age of enlightenment the thoughtful student will not cling to childish anthropomorphism and worship the Father of our Lord Jesus Christ, but he will, rather, worshipfully submit to the "Cosmic Control, empirically shown to be purposive, energetic, and on the side of the good life," and, thus submitting, he will, so it seems, continue to pray, to exercise reasonable austerities, and to go to church.

E. R. Micklem.

Dr. E. E. Thomas, the author of *The Ethical Basis of Reality* (Longmans, 10s. 6d.), like so many modern writers on the philosophy of religion, is a pluralistic idealist or monadist. He rejects all forms of realism, and explains the principles of knowledge—ethics and mathematics included—as due to the inter-relations of "minds." Existence itself is something "conferred" by minds in the act of becoming aware of it. When he touches upon the history of Christian theology, Dr. Thomas says some startling things, *e.g.*, p. 140—"The Son is begotten of the Father and the Holy Ghost proceeds *from the Son*." Which of the orthodoxies makes that bare assertion?

The Philosophy of Benedetto Croce (Macmillan, 7s. 6d.) is an unaltered reprint of Prof. H. Wildon Carr's monograph of 1917. A sentence on p. 170 reads rather oddly after ten years—" I do not know that he would accept my interpretation " [of certain points]. And a statement in the Bibliography —the translation of the *Logic* is " announced *but has not appeared at the time of writing* "—again carries us ten years back. Yet, in spite of needless anachronisms, this clear and able statement may be regarded as a standard work. Prof. Carr fights hard to save some trace of " religion " in the " philosophy " which, according to Croce, even more definitely than according to Hegel, is to supersede religion. But, whatever is salvaged, it will not be historical Christianity.

ROBERT MACKINTOSH.

NEW EDITIONS AND REPRINTS.

W. ROBERTSON SMITH : *The Religion of the Semites.* (Black, 12s. 6d.—astonishingly cheap). 3rd ed., with a long Intro. and 250 pp. of new notes by Dr. S. A Cook, making use of anthropological research and of the writings of scholars like Buchanan Gray to bring an epoch-making book up-to-date.

A. S. PEAKE : *Elijah and Jezebel.* (Longmans, 1s. 6d.). From the Rylands Library Bulletin.

J. H. OLDHAM : *Studies in the Teaching of Jesus.* (S.C.M., 2s. 6d.). 8th ed., rev.

F. W. FARRAR : *The Messages of the Books.* (New York : Macmillan, 10s. 6d.). There is no indication of previous printing ! Farrar's Preface is undated, and no doubt American Fundamentalists will buy the book as a new book, and learn with joy that *Matthew* is the earliest Gospel and many other striking things !

B. T. D. SMITH : *St. Matthew* in *Cambridge Greek Testament.* (Cambridge Press, 6s.). Previous editions by A. Carr.

R. ALLEN : *Missionary Methods : St. Paul's or Ours* (World Dominion Press, 3s. 6d.). New ed.

N. M. CAIE : *The Secret of a Warm Heart.* (Allenson, 3s. 6d.). From various periodicals.

W. R. INGE : *The Church in the World.* (Longmans, 6s.). Eight essays from periodicals and composite works.

J. G. FRAZER : *Man, God and Immortality.* (Macmillan, 15s.). Passages selected by the author from his writings.

J. MIDDLETON MURRY : *The Evolution of an Intellectual.* (Cape, 3s. 6d.). Now in the " Travellers' Library."

A. CLUTTON-BROCK : *New Essays in Religion.* (Methuen, 6s.). Mostly from periodicals ; written in the earlier and more buoyant phase of the author's interest in religion.

T. HUGHES : *The Plurality of Worlds.* (Longmans, 7s. 6d.). Articles by a Jesuit on biological, anthropological and other subjects—from periodicals.

A. D. MARTIN : *The Principle of the Congregational Churches.* (Independent Press, 2s. 6d.). Unabridged ed.

WILFRED WARD : *The Life of John Henry, Cardinal Newman.* (Longmans, 18s.). New impression, 2 vols. in 1, omitting the appendices.

MRS. PARKER : *Sadhu Sundar Singh.* (S.C.M., 5s.). 6th ed , revised.

G. P. GOOCH : *English Democratic Ideas in the Seventh Century.* (Cambridge Press, 10s. 6d.). 2nd ed., with supplementary notes by H. J. Laski.

F. S. BOAS : *An Introduction to the Reading of Shakespeare.* (Oxford Press, 2s. 6d.).

Books and the Public. (Hogarth Press, 2s.). By various writers, reprinted from *The Nation.*

PAMPHLETS AND LECTURES.

G. M. TREVELYAN : *The Present Position of History.* (Longmans, 2s. 6d.). Inaugural at Cambridge.

E. F. RATHBONE : *The Ethics and Economics of Family Endowment.* (Sharp. 2s. 6d.). Beckly Lecture.

W. L. Sperry : *The Paradox of Religion.* (Constable, 2s. 6d.). Hibbert Lectures
Josiah Stamp : *On Stimulus in the Economic Life.* (Cambridge Press, 3s.). Rede Lecture.
W. Emery Barnes : *The Last Supper and the Lord's Supper.* (Bowes and Bowes, 1s.).
Can Religion be Taught? Report of a Quaker Committee. (Friends' Book Centre, 2d.).
C. B. Moss : *The Old Catholic Churches and Reunion.* (S.P.C.K., 2s.).
G. G. Coulton and H. Thurston : *Roman Catholic and Anglican Accuracy.* (Simpkin, 6d.). A characteristic controversy.
From the L.M.S. we have received Group Discussion Programmes 1-6 (2d. each), and Nos. 15-20 in the "Venturer Series" (2d. each); from the N.S.S.U. various books of Lesson Helps, *etc.* for 1928; and from Messrs. Heffer twelve "Woodbrooke Essays" by Dr. Rendel Harris (2s. each).

ALSO RECEIVED.

H. N. Bate [Ed.]. *Faith and Order.* (S.C.M., 10s. 6d.). Proceedings of the Lausanne Conference, 1927.
C. S. Gillett and K. Ingram [Ed.]. : *Report of the Anglo-Catholic Congress,* 1927. (Soc. of SS. Peter and Paul, 7s. 6d.). Subject, The Holy Eucharist.
The Christian Approach to the Jew. (Edinburgh House Press, 2s. 6d. and 2s.). Reports of Conferences at Budapest and Warsaw, 1927.
In Training. (S.C.M., 6d.). 33rd Annual Report of the S.C.M.
J. H. Burn [Ed.] : *Sermons for Matins.* Vol. I : Advent to Trinity Sunday. (Skeffington, 5s.).
Archibald Alexander : *Feathers on the Moor.* (Allenson, 5s.). 42 brief papers.
J. M. Gray : *My Faith in Jesus Christ.* (Oliphants, 6s.). By the President of the Moody Bible Institute.
A. D. Belden : *The Way to Live.* (N.S.S.U., 2s.). Addresses to children.
A. D. Belden : *When Power Comes.* (Low, 3s. 6d.).
A. D. Belden : *Voices of the Great Creator.* (Low, 3s. 6d.)
The Foundations of Faith. (Epworth Press, 1s.) 12 chapters by different writers on such subjects as "My Belief in God," "My Belief in Prayer," *etc*
J. T. Bird : *Christianity and Nature.* (Allen & Unwin, 3s. 6d.)
Herston Travers : (Epworth Press, 1s.) *The Road of Life.* Counsel to girls and women.
H. K. Luce: *A Modern Confirmation Manual.* (Black, 2s. 6d.). Free Church ministers could get hints from this little volume.
A. W. Hopkinson : *Comfort and Sure Confidence.* (Mowbray, 3s. 6d.). Readings and Prayers for the Sick.
W. Rauschenbusch : *Prayers of the Social Awakening.* (S.C.M., 3s.). The first British edition of a volume of prayers by the author of *Christianity and the Social Crisis.*
J. J. Ellis : *Dan Crawford of Luanza.* (Hulbert Co., 2s.).
The Study Bible : Mark—Studies by the Bishop of Liverpool and Canon Rawlinson ; *Romans*—Studies by the Bishop of Winchester and Dr. Moffatt. (Cassell, 3s. 6d. each).
F. W. Boreham : *The Nest of Spears.* (Sharp, 5s.).
Rural Life. (Longmans, 3s. 6d.). Copec Commission Report.
F. C. Spurr : *The Christian Use of Leisure.* (Kingsgate Press, 1s. 6d. and 1s.).
E. H. Spriggs [Ed.] : *Seasonal Stories.* (N.S.S.U., 2s. 6d.). For Primary children, by various writers.
A. M. Chirgwin : *The Forward Tread.* (Livingstone Press, 1s.). The story of the L.M.S. in Africa.
S. H. Hooke : *New Year's Day : The Story of the Calendar.* (Howe, 2s. 6d.).
W. R. Brain : *Galatea.* (Kegan Paul, 2s. 6d.).
Grace A. Catherwood : *The Faith of the Little Shepherd.* (Skeffington, 2s.). A well-told story.
S. E. Burrow : *Tre, Pol and Pen.* (Pickering, 1s. 6d.).
"Pansy" : *The Fortunate Calamity.* (Lippincott, 7s.).

G. K. CHESTERTON: *The Judgement of Dr. Johnson.* (Sheed and Ward, 3s. 6d. and 2s. 6d.). One of the best things Mr. Chesterton has done, though probably better to read than to see.

C. H. COATES: *The Red Theology in the Far East.* (Thynne & Jarvis, 2s. 6d.) "Describing the havoc wrought by Modernism throughout China, religiously, socially, politically."

H. CURTOIS: *The Conversion of the English.* (S.P.C.K. 6s.) "An attempt to place in the hands of the general reader the substance of Bede's *Ecclesiastical History.*"

W. G. SHOTWELL: *Driftwood.* (Longmans, 8s.)

L. A. G. STRONG: *Difficult Love.* (Blackwell, 5s.) A slim volume of modern poetry.

PERIODICAL PUBLICATIONS.

The Holborn (Oct.). The Rev. W. Callin's "Beethoven" and Mr. A. E. Harper's "Blake" are of topical interest. The other articles are the Rev. P. McPhail's "The Historic Creeds and Modern Christian Thought" (Part I.), the Rev. H. Bulcock's "The Principles of the Sermon on the Mount and their Application to Modern Life," and Mr. Felix Hope's interesting study of "Conversation." Prof. Atkinson Lee writes on "Spiritualism," Mr. D. R. Lock on "The Poetry of Mr. W. H. Davies," and the Rev. Harry Faulkner, in "The Church and the Stage," describes miracle and morality plays.

The Hibbert (Oct.). A varied number marks the beginning of the twenty-sixth year. Prof D. S. Strömholm argues that the authors of the Epistles did not know the Gospel narrative; Dr. B. W. Bacon discusses the Elder of Ephesus and the Elder John. Philosophical articles are Mr. R. G. Collingwood's "Reason is Faith Cultivating Itself," Prof. J. L. Stocks's "The Limits of Purpose," and Prof. John Baillie's "Happiness, Once More," while Dean W. L. Sperry examines "The Relation of Religion to Historical Fact." Prof. C. H. Herford deals with Blake, and there are long extracts from the Autobiography of Richard Wright (1764-1836). The clearest article is Mr. H. C. Dent's "The Backbone of Education is the Elementary School," a bit of plain speaking. Another educational article is "An Elementary Secondary School," by Mr. F. Clarke, while Dr. Frank Ballard writes on "The Revision of Hymnology."

The London Quarterly (Oct.). The most valuable article is the Rev. W. J. Ferrar's thorough study of "The Modern View of God," and the most readable Mr. E. E. Kellett's "Macaulay and the Authorized Version." Dr. J. A. Faulkner's careful account of "Apostolic Lord's Suppers" repays reading. Other articles are Dr. Garvie's "World Unity Through Christ," Dr. Ranston's "The Maxims of Menander," and Mr. Reinheimer's "Evolution and Malignancy."

The Baptist Quarterly (Oct.) makes a useful reference number, with its "International Baptist Calendar," its "Catalogue of Baptist Peoples," and its list of Bunyan Relics. Dr. Whitley writes on the Lausanne and Stockholm Conferences, the Rev. H. J. Flowers on Eph 4[1 6], and Dr. W. E. Hough on "The Religious Philosophy of John Smith (the Cambridge Platonist)."

Modern Churchman (Oct.). The Conference Number on "The Modern Movement in the English Church." The subject itself deserves careful study, and when the speakers include Bishop Barnes, Dean Inge, Canon Streeter, Canon Major, Dr. W. R. Matthews, and Sir Francis Younghusband, the great interest of the volume is assured. Four studies of "The Scholar-Saints of Antioch," F. D. Maurice, F. J. A. Hort, and Hastings Rashdall, are among the most readable pages, while Canon Major says that the speech which attracted most attention was that of Dr. Timothy Lew, a long extract being given.

The Church Quarterly Review (Oct.). Prof. F. Heiler opens with a long, and rather rose-coloured "Review of Anglo-Catholicism." The Rev. N. E. Egerton Swann writes on "The Politics of Dante," and Canon Lacey on "Original Sin and the Fall." Other important contributions are the Rev. S. Addleshaw's

"Modern Novels and Christian Morals," and Canon E. F. Smith's "John Keble and the Centenary of the Christian Year." The Rev. Charles Gardiner has an interesting discussion of "The Religion of William Blake."

The Expository Times (Sept.-Nov.). Three interesting numbers, which contain as their most suggestive articles Dr. Wheeler Robinson's "The Holy Spirit in the Bible," Dr. A. H. McNeile's "The Holy Spirit in the Individual," Dr. N. P. Williams's "Anglo-Catholicism," the Rev. H. Loewe's "The Jewish Background to the Christian Liturgy," Prof. Gunkel's "The 'Historical Movement' in the Study of Religion," and the Rev. J. W. Clayton's identification of the rich young ruler as Barnabas.

The Friends' Quarterly Examiner (Tenth Month). Three papers on "The Relation of the Society of Friends to Social Questions" are contributed by B. Seebohm Rowntree, Sir John Pease Fry, and H. G. Wood. Dr. Rufus Jones answers the question "Is Mysticism Essentially Subjective?" and Mrs. Holdsworth describes two "Treasure Hunts." W. S. Rowntree has a sketch of John Wilhelm Rowntree, and G. H. Latchmore one of Francis Arnold Knight. Prof. H. J. Cadbury's address on "The Function of Quakerism" is searching and helpful.

The Bulletin of the John Rylands Library (July). Prof. S. Alexander writes on "Art and Nature," Prof. C. H. Herford on "Shakespeare and the Arts," Dr. Rendel Harris on "Glass Chalices of the First Century," Dr. Peake on "Elijah and Jezebel." There are three more Christian Syriac text and facsimiles, translated by Dr. Mingana, and introduced by Dr. Rendel Harris.

The International Review of Missions (Oct.). A number as valuable in content as it is varied in interest. The Rev. V. A. Barradale tells of his recent visit to the South Pacific, Dr. Garvie of recent conferences dealing with Jewish Missions. Dr. J. L. Barton writes on "Missionary Problems in Turkey," Dr. Zwemer on "The Moslems of South-Eastern Europe." Miss Ruth Rouse presses home the need for work among Britishers scattered all over the world; the Rev. J. Raum argues that the Church is unwise to take over puberty rites. Miss Young pleads for Preventive Medicine in Medical Missions, Mr. J. O. Dobson discusses the relation of British students to Foreign Missions, and the Rev. William Paton collects and analyses some startling facts in "Eastern Industrialism and the Christian Missions."

World Dominion (Oct.). Among the most important articles are the Rev. C. Y. Cheng's "An Indictment of Christian Missions" and the Rev. T. A. Lambie's "Abyssinia's Unknown Frontiers." Miss Olive Wyon's "Renaissance in Rumania," the Rev. Frank Nichol's "What British Guiana Lacks," and the Rev. A. McLeish's "The Real Significance of 'Devolution'" are very useful.

The British Journal of Inebriety (Oct.). Sir Arthur Newsholme's Presidential Address on "The Aims and Work of the Society for the Study of Inebriety" is followed by Dr. Carter's "Drunkenness and its Detection" and Dr. Salter's striking statistics of "The Alcohol Problem in a Metropolitan Borough."

The Review of the Churches (Oct.). A Lausanne Conference number, containing many of the addresses and findings and Sir Henry Lunn's "Impressions." There is also the account of a "Conversation on the Eucharist" in which the participants were representatives of the various churches invited to meet Sir Henry Lunn at Lausanne. Other contributions are Mr. Arnold Lunn's "Time," Canon Rawlinson's review of Prof. N. P. Williams's Bampton Lecture, and Mr. Basil Mathews' "Unity, Lausanne and the Mission Field."

The Rationalist Annual (1928) combines as usual instruction and entertainment, some of the contributors, like Mr. F. J. Gould, being delightfully unconscious humorists. Mr. J. B. S. Haldane, Mr. J. M. Robertson, Dr. Bernard Hollander, and Mr. Gerald Bullett are among the contributors. Once more the Church reaps what she has sown in the past, the most being made of her persecutions, her intolerance, and her sloth in social reform.

The Yale Review (Oct.). Dr. W. Adams Brown discusses "New Signs in Religion," and Dr. Ellsworth Huntington "Our Biological Future." Miss Virginia Woolf has enjoyed writing "Street Haunting" and Miss Grogan's "Plantation Sketch" is interesting. Three articles that will make a special

appeal to Americans are "Stabilizing National Prosperity," "Prohibitions" and "Conflicts in City Planning."

The Harvard Theological Review (July). There are two articles only—Prof. Martin Dibelius's exposition of the "Formgeschichte" method under the title "The Structure and Literary Character of the Gospels", and Prof. Campbell Bonner's "Traces of Thaumaturgic Technique in the Miracles."

The Review and Expositor (Oct., Bapt., Louisville, Kentucky) has three articles by Englishmen (the Revs. F. C. Spurr, A. D. Belden and H. J. Flowers), one—"The Experiences of a New Convert"—by a Russian, Mr. P. V. Ivanov-Klishnikof, and three by American Divines (Drs. A. L. Vail, O. P. Eaches, and J. E. Welsh).

The Princeton Theological Review (July). In this ultra-conservative journal Mr. R. D. Wilson again has first place, once more attacking Dr. S. R. Driver in a long article on "Evidence in Hebrew Diction for the Dates of Documents." Mr. W. H. Gurton follows with an article in which he argues that to deny the Virgin Birth of Jesus means to deny His deity, His holiness, His redemptive work, and also to deny the love of God. Without the Virgin Birth the Gospel "is nothing but a hollow mockery, an insult to true love, a caricature of real sacrifice." There is a great deal of extravagance of this kind in the article—indeed there is little else.

The Anglican Theological Review (Oct.). The three main articles are Bishop F. J. Hall's "Reunion and the Roman See," Mr. G. G. Kullmann's "Karl Barth and the Barthian Movement," and Mr. T. B. Foster's "Are Creeds Out of Date?"

The Christian Union Quarterly (Baltimore, Oct.) contains Lausanne addresses and reports and valuable comments on the Conference by the Archbishop of Upsala, Metropolitan Germanos, Lord Sands, the Bishops of Bombay and Manchester, Drs. F. J. Hall, W. E. Barton, Adolf Keller, H. S. Alvisatos, Eliza H. Kendrick, H. F. Swartz, J. M. Philputt, J. A. Marquis, T. T. Lew, and Vernon Bartlet.

Social Forces (Sept.). Among the chief articles in this bulky and useful journal are Mr. Walter Lippmann's "The South and the New Society," Mr. W. F. Ogburn's "Eleven Questions on American Marriage" and Mr. G. A. Steward's poignant "The Black Girl Passes." The magazine is packed with statistics and diagrams in the characteristic American fashion.

CORRESPONDENCE.

MR. MANNING AND THE "OLDER DISSENT."

[To the Editor of "The Congregational Quarterly."]

Sir,—I, for one, find it difficult to take seriously Mr. Manning's coruscating paper[1] on the "older Dissent." He seems to run so easily into paradox, and to coin fire-tipped epigrams without trouble, or even without due care sometimes. No doubt, there is timely truth here and there in what he says—about the amateurishness of some of our ministers, for instance, and their slovenly handling of "sacred rites." But what amazes me is his thesis, if it be his thesis, that the older Dissent (by which he means the Dissent round about 1731) has more to teach us, nowadays, than the heroic Independency of the seventeenth century. True, he calls the period of the older Dissent "a pedestrian age" by contrast with that of Cromwell, but says that, just on that account, it is the better suited to us. We are not open to the inspiration of the latter. We are in a chaotic state, with regard to our creed our ecclesiastical architecture, our relation to the Anglican Church, our Ministry, our use of the Sacraments, our hold on fundamental principles, our application of these to politics, *etc.* In a word, we are all at sea. We

[1] Congregational Quarterly, V., 286ff.

need safe anchorage, or, at any rate, sure guidance; and to this, we seem to be told, the older Dissent can help us.

I say "we seem to be told" because, even after a third reading of his paper, I am not clear that Mr. Manning is really serious. Thus, as to creed, he refers to the "disintegration of Calvinism" and reminds us (apparently in a tone of regret) that "late nineteenth and twentieth century Dissent has no such setting and framework hewn from the Genevan rock." Is he serious? I am inclined to take it that he is, when he proceeds to quote from the Address of the Congregational Union in 1834 its commendation of Calvinistic orthodoxy, and speaks of this as the authentic voice of the older Congregationalism, whose "language and matter alike move us to pride and gratitude for the noble Ecclesiastical heritage into which we are come." But, then, I can only ask him if he has realized the withering effects of that bastard Calvinism which his churches of the older Dissent professed? More than anything else it killed them for any good purpose, while it filled them with a spirit of self-righteous malice against many of the best men around them—James Peirce, of Exeter, and the Hallets, and Michaiah Towgood, for example. I have had occasion to go into this matter pretty thoroughly and am convinced that their so-called orthodoxy, or "purity of doctrine", was their curse; and a direr curse than the rationalism which they ignorantly denounced.[1]

Again, as to the ministry Mr. Manning points us to the old Dissenting divine—with his ecclesiastical air, his wig, his gown, his bands—and we are asked to infer from these dignified externals that he was a man "conscious of a separate calling, *neither professing nor countenancing that so-called priesthood of all believers*[2] which makes the minister only a specialized functionary of a society of Christians, without power, authority, dignity, before men and God above his fellows." Here the old Dissenting divine is pictured as the reverse of what a minister should be—not the servant of all, but above and apart from all; and there is no doubt that such pastoral pre-eminences did mark the older Dissent far too much, and may be said to have received a solemn sort of sanction from that form of ordination of which Mr. Manning quotes a specimen. The general effect of it tended to strict discipline; but it tended, still more, to the production of emasculated Christians, men and women who echoed the pulpit, and had no voice of their own. Can Mr. Manning be serious, then, in seeming to recall this type of ministry for our admiration? Does he mean to tell us that, compared with this, the position of a minister who presides at his church meetings, has "a casting vote," "carries out the expressed will of the assembly," "fosters the interests, and acts as the agent, of a body of persons who once appointed and still employ him," is "a travesty of Congregationalism"? If he does, where has he learnt his Congregationalism?

One might ask the same question when he tells us that, unlike our fathers, we misuse Holy Scripture and the Sacraments. For *them* the public reading of Scripture was "an act of spiritual worship, a means of grace, a thing good in itself"; prayer "was a particular act, a particular means of

[1] I may refer to my article on "*The Nonconformist Arians of the Eighteenth Century*," in the *Transactions of the Unitarian Historical Society* (May, 1918), and may claim the more weight for it inasmuch as I am very far from the Unitarian or Arian position. I venture to add that Mr. Manning has got some of his facts wrong. Congregationalists did *not* form "the main body of the orthodox party" (at Salters' Hall) "which followed 'Bold Bradbury' into the gallery of the meeting-house amid the hisses of the waverers"; and the hissing of "Bold Bradbury" was called forth by his insolence *before* the assembly came to a vote. [See my article as above, and also one on "The Salters' Hall Assembly and Advices for Peace" (*Congregational Historical Transactions*, October, 1917)].

[2] Italics mine.

grace." Such acts, and presumably the administration of Baptism and the Lord's Supper, possessed " a validity and a grace independent of the unworthiness of the minister and the congregation." " Their altar was so sacred that it needed no trappings to make it look sacred . . . it sanctified the gifts by its own holiness." Mr. Manning's intention—to rebuke our modern habit of undue subjectivism in worship—is laudable. But where has he learnt to say that our fathers regarded all acts of public worship as means of grace in themselves? I can think of none that did so. Their dread, as well as ours, of the doctrine of the *opus operatum*, was too great. But even if they did, are we, in horror of subjectivism, to fall back into their mistake?

Finally, Mr. Manning bids us " re-explore the positive foundations of English Dissent as they were laid in Geneva " (*sic*?) We are to explore these, recover our hold on them, mould them into a definite system of Dissenting churchmanship, and then assert this with all our might, as the Romanist or the Anglo-Catholic asserts his. Good. But has Mr. Manning himself done what he bids us do? I have mentioned one or two hints of his failure. I find the proof of it, however, in his scornful description of modern Dissent in its relation to other Churches and the world. The old Dissenter, he says, was " a great churchman." Great in what respect? Why, in the way he held to his own little society, with more than the pride of an Anglican to his large one. Yes, and thereby his churchmanship became a self-centred bigotry. Yet it is our defect (apparently) that we are not like him.

> " We modern Dissenters believe in many things; we believe in *Copec* and the League of Nations; in the Labour Movement or the Anti-Labour Movement; in re-union; in the witness of the Quakers; in the world call to men of good will; in every cat-hanging and dog fight all over the world; but do we believe in ourselves? We are anxious that our Churches should ally themselves with this great righteous cause and that, that they should bring their peculiar contribution to every man's pie; but do we believe in Dissenting churches for their own sake? Do we believe that they have a religious value that matters supremely and is their real claim upon us and the world? The older Dissent certainly believed that."

Well, to believe in our own worth, whether as churches or individuals, is right within limits, but I should say that it is to the credit of modern Congregationalism to have learnt, if it has learnt, the lesson that neither its own churches nor any other exist for their own sakes, but to serve the interests of the Kingdom of God, which are the interests, also, of humanity. That truth lies at the core of the Congregational church-principle, *viz.*, that a church consists of souls inspired, or praying to be inspired, with the Spirit of Christ. A church built on that principle cannot be self-centred. It has the instinct of service, and works it out in widening circles as opportunity grows. That is why nineteenth century Congregationalism became political. The Reform Bill of 1832 opened a door which was closed to the older Dissent; and, if it entered into alliance with the Liberal Party, what else could it do, seeing that the Liberal Party and Liberal ideals were largely its own creation? There was no " communication of attributes ", as Mr. Manning somewhat sneeringly says. There was nothing more than a fusion of effort to widen the bounds of freedom and get " justice " done on a wider scale. For more than a generation of the nineteenth century the soul of Liberalism was Christian to a degree we can, in these days, hardly understand. Men like Bright, and Gladstone, and R. W. Dale and Edward Miall, and John Clifford, and Charles Berry and Alexander Mackennal contributed to make it so; and used it as a medium for achieving, or promoting, confessedly Christian objects.

Of course there were dangers, for the simple reason that politics have to do with many interests which are not Christian, and which refuse to be handled in a Christian way. Partisanship, unseemly strifes, compromising expediencies are the result, and clean hands, or a clean conscience, become difficult. No party has ever been free from such evils, and hence has never been a safe partner for the Church—Nonconformist or otherwise. A Church, indeed, as a Church, is unwise, to say the least, if it even seem to identify itself with any party ; and so far as the Church of Dale and Miall forgot this it was led astray. But the motive which drove them to work with all their might along political lines for the furtherance of what they deemed great public causes was of the essence of Congregationalism. Equally so was their endeavour to penetrate the churches with their own spirit. It was the misfortune of the older Dissent that it had to keep in its shell, " as a religious institution only, free from political distractions," and that it grew fond of its shell. It was a glory of nineteenth century Dissent, as it should be of the twentieth, that its Dissent made it splendidly public-spirited. If Mr. Manning regrets the change and sighs for the snug and smug churchmanship of the older Dissent, and thinks this the Simon Pure of Congregationalism, it is time he learnt better. But I am not at all sure that he is serious.

The older Dissent has its charm—the charm of the " antique " (to quote Mr. Manning). But, looked at closely, it is more repellent than attractive. It was dying all the time, with not even a name to live. Its quaint meeting houses got more and more empty. A comparison of authentic figures shows that between 1715 and 1772 there was scarcely a new " cause " started, while not a few congregations vanished. " The Dissenting interest in this county," wrote a Cheshire Minister in 1773, " is in a very declining, languishing state and some of the congregations are likely to drop very soon." It was much the same everywhere, and the chief cause was, not a cold Rationalism, but a frigid and sterile orthodoxy. The lesson to be drawn from the older Dissent is that " as the body without the Spirit is dead, so faith without works is dead."

Yours truly,

FRED J. POWICKE.

[To this letter Mr. Manning replies as follows :]

SIR,—I am in Dr. Powicke's debt for the compliment that he pays me by commenting on my article and for his kindly correction of some historical misstatements. I find it difficult, nevertheless, after more than three readings of his letter to see why he cannot take seriously what I tried to say. In a paper read to provoke discussion I permitted myself to be perhaps a little more provocative than one would be in a treatise, but my thesis was quite simple and quite serious. I believe that we may learn something from all pages of our history, something to copy as well as something to avoid ; and (although Dr. Powicke's adjectives for eighteenth century Dissent and its ways of life and thought are " bastard," " self-righteous," " ignorant," " emasculated," " self-centred," " snug," " smug," " dying," " frigid," and " sterile ") I venture to think that it presents some interesting parallels with our own times. It followed an age when Dissent had done great political feats—the seventeenth century—as we follow the nineteenth. The political circumstances of the eighteenth century forbade a continuation of those early achievements, as political circumstances to-day forbid a continuation of the triumphant alliance with Liberalism. What, then, is left ? Has Dissent a sufficient *religious* basis to enable it to stand alone ? Or will it disintegrate between so-called " catholic " and " unecclesiastical " Christianity ? That is a main issue of our day ; and I find the story of eighteenth century Dissent heartening, and wish others to find it so, because it assures me that, in an admittedly difficult era, eighteenth century Dissent

did find its religious foundation adequate and so was ready to serve the Evangelical Revival when it came. I went on to suggest that certain qualities in eighteenth century Dissent, of especial value in such circumstances, had been lost or obscured in the nineteenth century, and might well be revived in our own time.

Now it seems to me that it ought to be possible to hold this very innocent opinion without laying one's self open to the charge of blindness alike to the vices of eighteenth century and to the virtues of nineteenth century Dissent; I yield to no one in my admiration of nineteenth century Dissent; I went out of my way to say so; and I should resent very bitterly indeed Dr. Powicke's statement that I sneered at it if I were not perfectly certain that he wrote hastily and would withdraw the word. I did not think it relevant in a paper on some aspects of eighteenth century Dissent to insert an estimate of value of the work of Dr. Dale or Dr. Clifford. I readily admit that eighteenth century Dissent had many defects, but inasmuch as its errors are not those to which my hearers are particularly prone I did not think any useful purpose was served by warnings against them. Eighteenth century Dissent may, *e.g.*, have placed an exaggerated importance upon purity of doctrine or the ministry of the Word, but I did not feel that undergraduates needed caution against excess in these directions.

On four specific points a word only: (1) I do not understand why Dr. Powicke writes *sic ?* after the suggestion that Genevan Calvinism is historically the foundation of English Dissent; (2) I am glad that he agrees with me about undue subjectivity in modern worship; and I think that if we leave out the unfortunate phrase *opus operatum* he would agree that in their emphasis on certain religious exercises, such as Bible reading, our forefathers approached the opinion (to put it mildly) that particular means of grace had a value in themselves. I think they were right; Dr. Powicke thinks they were wrong; but on the facts I do not think we are far apart. (3) I did not say that modern Dissent is " in a chaotic state " or is " all at sea." I do not think it is. But I think that " much modern Dissent " is splitting, and that men with an inadequate grasp of our positive principles are falling into the twin abysses of Anglicanism and Quakerism. This is needless and deplorable; but we shall survive it. (4) Dr. Powicke asks the question I am always proud to answer: where did I learn my Congregationalism? I learnt it (no, I learn it) in " the most straitest sect of our religion," in the Manse of a village Church with the atmosphere and traditions of 1662. I am doubtless an idle scholar, but I am jealous for my school; and I am unrepentant in my opinion that many nineteenth and twentieth century conceptions of the ministry are a travesty of the historic Congregationalism preserved in such places.

I am, Sir,

Your obedient Servant,

BERNARD MANNING.

THE FIRST GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN CHINA.

SIR,—While many tendencies in China to-day are destructive, your readers may care to hear of a note in religious life which is strongly constructive. From September 30th to October 11th, 1927, there met at Shanghai the first General Assembly of the Church of Christ in China. This title had been adopted by the Chinese Christians themselves, not as claiming an exclusive right to its use, but as being in their opinion the only name by which a New Testament Church should be called. It was attended by ninety-two delegates representing some 120,000 communicants, members almost exclusively of churches of the Presbyterian and Congregational orders. The congregations concerned are grouped under forty-seven District Associations, and these again are grouped under twelve Synods. The General Assembly holds the whole together. This organization gives strength and fellowship to the individual churches and facilitates consultation over a wide area in matters affecting the advancement of the Kingdom and where common action is needed. It is also hoped that as the movement strengthens it will be possible

for people going from their native places to strange cities to find a congregation of their own order in most centres. In the past there has been great loss because members going from home have not easily settled down in a church of a different order from that to which they have been accustomed. Apart, however, from the adoption of a common name, and certain broad general principles, each congregation manages its own affairs and it may do this on the lines of a Congregational church meeting, of a Presbyterian sessions, or any modification of these that may be approved by the District Association.

Many congregations are already self-supporting, and steady pressure is kept on those not yet self-supporting to encourage them to become so; and each congregation is encouraged to evangelize its own neighbourhood as well as to contribute to the evangelization of China as a whole.

It was in April, 1918, that a group of missionary and Chinese leaders associated with the London Missionary Society and the American Board of Foreign Missions met with the Federal Council of the Presbyterian Churches, at Nanking, and considered the possibilities of union. It seemed clear that if these two denominations could become an organic fellowship the union achieved would prove attractive and win other churches into the one communion.

Churches formerly associated with fifteen missionary societies are to-day included in the union. Among them may be mentioned the London Missionary Society, the English Presbyterian Mission, the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the United Church of Canada, the New Zealand Presbyterian Church, the Northern and Southern Boards of Presbyterian Missions in the United States, and the American Board of Commissioners for Foreign Missions.

Over 1,000 missionaries, men and women, will be working in connexion with the United Church. Financially and personally their relation to the Mission Boards will remain as in the past. For administration purposes they will be regarded as serving under a Synod of the Church on equal terms with their Chinese brethren and sisters. They will have no claim to leading positions because they are missionaries, but, on the other hand, they will be eligible for and may be elected to positions of responsibility by the Synod. Each Synod is organized as a Council of the Chinese Church. The Chinese vote preponderates, and will probably do so more and more. The fact that the Church is in a true sense national meets a right aspiration of the Chinese Christians. The fact that for the time being missionaries as well as Chinese have membership in it greatly facilitates the transference of responsibility from Mission to the Church, and paves the way for the transference of property in due time.

As showing the far-reaching influence of the Church, it may be mentioned that churches and missions located in nineteen of the twenty-two provinces of China have expressed keen sympathy with the movement, though not in all cases has the official vote to enter the union been taken. Some of these churches and missions, it is interesting to note, are from other than the Presbyterian or Congregational denominations.

It is fully recognized that the Church of Christ in China is autonomous and has the prerogative of formulating its own credal or doctrinal statements. Provisionally the following doctrinal basis has been accepted.

Our bond of union consists:

(1) In our faith in Jesus Christ as our Redeemer and Lord, on Whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

(2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God and the supreme authority in matters of faith and duty.

(3) In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

The question of amending this statement came before the Assembly, but it was resolved to make no change for the time being.

Some of the main subjects discussed were: The Relation of the Church to the Mission; The Relation of this United Church to other Churches in China; The Holding of Property by the Church; The Evangelization of Rural Districts; The Place of Women in the Church; The Relation of the Church to Education; The Status of non-self-supporting congregations.

The Rev. C. Y. Cheng, D.D. (perhaps better known as Dr. Cheng Ching-yi) was unanimously elected Moderator, and to his wisdom and strong personal influence the success of the Assembly may largely be attributed. But beyond this the evangelical tone, the sanity and the breadth of view, that characterized the discussions gave evidence that coming from different communions the representatives were well trained in the careful and responsible consideration of large subjects, and inspired confidence in the future of this Church of Christ in China.

Yours very truly,

C. G. SPARHAM.